



Library of Sheldon Jackson
presented to the
Presbyterian Historical Society.

WE give place this morning to a very important paper from the pen of Rev. Sheldon Jackson, on the proposed union of the two presbyterian churches in this city. Without doubt, this would be the most christian and common sense act which the presbyterians of this city could perform. Mr. Jackson's argument is both convincing and unanswerable.

The Consolidation of the two Presbyterian Churches of Denver.

[Communicated.]

This is the most important movement that has been brought to the attention of the Presbyterians of Denver for a long time.

It concerns the highest interests of the church both in Denver and throughout the whole territory.

1st.—The consolidation would end all further litigation in the courts with reference to the ownership of the church property on Fifteenth street. 1st Corinthians, 6, 1-8.

2nd.—The consolidation would remove the exciting causes of friction between the churches and alienation between brethren.

It is conceded by all that the Seventeenth street church is centrally located. The Fifteenth street church is looking for a location preparatory to the erection of a new church. It will naturally desire a central location. The result will be two churches of the same order in the centre of the city.

Occupying the same ground and drawing their congregations from the same district, they will both canvass for every new family that has not a decided preference for one or the other of the churches. And with the infirmities of only partially sanctified natures, it is well known to those who have had experience in the matter, that such a canvass is not always prosecuted with the kindest feelings. Insinuations, if not disparaging remarks, are not unfrequently made. These are repeated with exaggerations and strife is stirred up. Even with the property question settled, the earnest canvass for new members by two churches in the same section of the city cannot fail of being a constant and fruitful source of alienation and bitterness. And it will continue for years—just as long as the churches remain in the same neighborhood. The only relief is in uniting separate interests and making them common property. 1st John, 2 : 10, and 4 : 20-21.

3d. Consolidation secures a strong central and representative church for the denomination. Presbyterianism in Denver has suffered from its divisions. Various projects looking to the common interests of the cause have met with encouragement or discour-

agement according as they seemed to promote the interests of one or the other of the churches. For instance: at different times competent men have visited Denver, and would have established a Presbyterian school of a high order, if they could have had the united support of the Presbyterian element. But this was impossible under the existing state of things between the churches. Consequently no such school has been established. Again, a gentleman has been ready to supply the papers and magazines necessary to stock a free reading room, if the Presbyterians would unite and open one. That a strong central church would carry such a weight of moral influence as to insure the success of educational and other denominational enterprises no one can doubt who was present at the grand home mission rally at Governor Guard's hall.

4th. Consolidation will secure a higher order of pulpit talent than can otherwise be expected. Denver is a representative place and possesses an importance abroad beyond what its present population and business would indicate. People from all sections of the United States and Canada—from Europe and the cities of the Pacific, visit Denver. And the interests of the Presbyterian church require a building and a minister that shall well represent one of the largest and strongest denominations in the country. A united church would have the pecuniary ability to erect such an edifice and support such a minister. This the existing churches can not do, without crippling themselves with a burdensome debt. The strong men of the church are in too great demand to be willing (unless forced here by health) to take one of the pulpits of Denver, where their feelings must constantly be wounded and their highest usefulness impaired by these divisions. But a united church and suitable church building would make the Denver pulpit as desirable as any in the larger cities of the east.

5th. Consolidation will secure the more equal distribution of church privileges among the rapidly growing suburbs of Denver.

For some months it has been felt that a mission ought to be established in West Denver, and a second out in the neighborhood of Thirtieth street, or of the new school house. With but one organization in the central portion of the city, this aggressive movement around the circumference becomes practicable.

Any one looking over Denver from the Masonic cemetery will be surprised to find that almost one half of the population of the city is east of the existing churches, save the Methodist Episcopal chapel on California street.

The growth of Denver is largely towards the junction, and the field is open for the establishment of a prosperous church.

For the first six months or a year, if thought best, the same minister could take charge of the east and west end missions with a salary equal to that now paid the Presbyterian ministers of the city. The central church could and should assist these missions in the erection of their chapels.

6th. The consolidation of the two churches would secure harmony in the meetings of Presbytery. These meetings have usually been very pleasant, but where they have been otherwise the cause of disagreement

has been connected with the affairs of the Denver churches.

There has been no time in the past when such a consolidation has seemed practicable. If it is delayed until the Seventeenth street church secures another minister, or the Fifteenth street church erects a new building, additional barriers will be placed in the way of union. Now is the golden opportunity to secure the present and future peace and prosperity of the Presbyterian fold.

SHELDON JACKSON.

NEW CHURCHES.

The Presbyterian Church enterprise in West Denver and at the National Park commenced yesterday under very encouraging prospects. At the National Park the attendance was specially flattering. Every seat in the hall was occupied. The entire floor of the hall is neatly carpeted; it is seated with chairs, and the whole reflecting great credit upon the ladies who have interested themselves in fitting up the hall. A Sabbath school will be organized next Sabbath at 3:30 o'clock. At 2:30 there will be preaching.

The General Assembly's Excursion.

The Start from St. Louis---Those Delightful Chair-Cars---Pan-Pictures of the Notables of the Party---Incidents of the Trip over the Plains---A Spicy Account by our Religious Reporter.

The sessions of the General Assembly of the Presbyterian church, the highest church court of that influential body, came to an end Wednesday afternoon last in St. Louis. To have seen those tired ecclesiastics, worn down by a week's work under 85° temperature, you would have thought a trip to Denver the greatest boon one could wish for.

The scene changes, and your reporter is present to note it. It is 9:25 p. m. What a long train. "Say, Billy, who are them fellers," exclaims a dirty faced Carry-your-bag, sir. Well, let us see. Nine or ten cars, well filled, the last three specially provided for the excursionists, through the courtesy of the officials of the St. Louis, Kansas City and Northern railroad.

Look inside. They are not all "fellers," as the boy aforesaid elegantly remarked. This is no stag party. But come in. There, see that car. That's No. 7. Inclining chairs. Jump in, and try an incline. Don't you feel nice? Your back is not broken, as if you sat in a "true blue" meeting house of "ye olden time." And see here, lift up those arms. Now, you rest better, don't you? But, if you like, let the back down further. Now, you could sleep without any "lullaby."

Hallo, look here; don't let your feet dangle there, until they break short off at the knees; put them up on that rack, which you notice you can adjust at any angle you please.

By Jimmies!

Well, I declare! If this is not perfectly splendid, as the ladies say.

But come along, this is only one of three cars for their use. As we go into the next, notice the looking glasses between each window, the strips of Brussels along the floor, the wash-rooms at each end, distinctly marked, "ladies'" and "gents'," two coolers and a furnace; and look here, this check-rope will enable you to stop the train in a few minutes. You need no engineer, conductor, or brakeman to aid you, in case of accident. You have only to pull that yourself.

Well, I never! I have traveled hundreds of miles; Pullman, and all that sort of thing, but never saw a car better contrived. It must cost at least \$15,000. How much extra do they charge to ride in this?

Extra! Why, not a single red. This is free. Beat that in the east, if you can! But, come along. These other cars are sleepers, two of them.

The party consists of ministers and elders, of the Presbyterian church, with their wives, daughters, and friends.

That man there is Rev. Sheldon Jackson, of our city, who got up the excursion, a live man, with no end of work and of push in him. The cares of all the Rocky Mountains rest upon his shoulders, but they cannot deaden his energy. That man, who has the section opposite, is Rev. J. W. Allen, the superintendent of missions in Missouri. Next behind Mr. Jackson is Hon. J. G. K. Traair, editor and proprietor of the *Syracuse daily Journal*. Back there is Rev. Dr. Robinson, of Harrisburg. In the next car are located Rev. Elex. McLean, one of the secretaries of the American Bible society. Mr. Johnathan Ogden, of Devlin & Co., New York, with his family—but there is the whistle!

If we only had time we would like to point out to you Rev. F. C. Montford, editor of the *Herald and Presbyter*; Dr. Everett, of Elmira, New York; Rev. H. B. Gage, of Central City; Rev. William Hughes, Rev. C. B. Martindale, the general agent of the American Bible society for Ohio; Rev. H. E. Niles and Rev. F. R. Wotring, of Pennsylvania; Mr. Alexander Whalldin, of Philadelphia, we believe, is not aboard.

St. Louis, the party had the pleasure of the company of Mr. Charles K. Lord, assistant passenger agent of the St. Louis, Kansas City and Northern railroad, whose courtesy never failed, and whose readiness to satisfy the most inquisitive baffled all attempts at questioning. As they left in the darkness of night, the interior of the little salon of their sleeping cars was gladly sought. It was, "first burn me, then blow me." Sheet and blanket together, 110°; sheet alone, with the air reaching the perspiring body, apparently 32°. We rolled, we kicked, we groaned, we—we envied our brother in the forward car, sweetly sleeping in his reclining chair. Too tired to better our condition, too lazy to dress and go forward, we endured—that is all. Perhaps we slept, but we don't remember that. Morning came, and Rev. Stiff-joints, with Elder Cold-in-head, crawled

forth to breakfast. After discharging that duty,—and it required no coaxing,—at the suggestion of one of the eastern men, the party gathered in the chair-car for morning worship. Of many families, yet one family in Christ, they sang and listened to God's word, and prayed under the leadership of Rev. J. R. Hughes, giving the car such a consecration as we doubt it ever had before.

At Kansas City we took on board the obliging western passenger agent of the St. Louis, Kansas City and Northern railway, Mr. Lyman McCarty, and also the accomplished Mrs. Hurlbut, of Rochester, New York. Mrs. H. has lately returned from a tour in Europe, and will doubtless view, with critic's eye, Denver and its environments.

On we went, and so balmy was the air we tried the reclining chair, and ere we knew it we slept. The slumberer's evil genius, "that man what cries tickets," woke us; but this time he was an angel in disguise, for, through open windows had poured clouds of sand, a fine powder, o'er us. It had covered seats, faces, coats, everything. We smelled dust, we chewed dust, for six hours afterwards. That man was an angel, for had he not awakened us, Barnum might have secured a living sphinx, completely buried in sand, save the head only.

When a man travels a long distance, he sleeps and eats and smiles. We had slept, and now we propose to eat; but we were not exuberant, for we learned it was a railroad house, and we had "been there before." Imagine our surprise when we sat down to a table but partially filled, spread in hotel style, and we were told that we need not hurry; plenty of time would be given us to eat, and the waiters would bring us all we wanted. We felt like tossing up our hat and crying, "The McMeekin house, forever!" Well, we dined, and a glorious dinner we had; green peas, lettuce, pies, and everything. A No. 1. Cleaner and fresher, in fact, than the Planter's, at St. Louis, gave us during a two weeks' stay. If you would enjoy eating your dinner, and avoid the necessity to gobble, gulp, and run, take the Kansas Pacific railway.

On again we sped, this time without dust. Supper was served at Selina. Genial hosts, with sonorous voices, and fat porters, clanging bells whose throats had been cracked by the vociferation of previous welcomes, extended the hospitalities of the town.

Again the party assembled for family prayers. Rev. H. B. Gage led. While thus engaged a terrific storm burst over us. The wind, from a gentle zephyr, increased to a hurricane. Darkness came. The skies muttered. Electric snakes disported themselves amid the clouds above us. The flood gates of the skies seem opened, and their pent up waters turned upon us. The dim glare of the lamps contrasted dimly with the purple glow cast over all things by the lightning.

We rushed on Ellis, but it refused to be taken. The clerk, or cook, or somebody, had overslept, and our three-hours' late company stood foodless, 120 miles from the next eating station. Through the kindness of our host, Hon. John H. Edwards, state senator we are told, we were supplied with hot coffee and tea, biscuits and bread, for which he

absolutely refused to receive any compensation, though many offered it. When the train stopped at Fort Wallace, ladies and all made haste to reach the tables. How were we comforted when "mine host," C. W. Ruggles, assured us that he had orders to hold the train till every one was well satisfied. Such a dinner! "Chops andt omatoe sauce" were no where in comparison Buffalo steak, venison, "en' sich;" all for 75 cents.

We would supplement our special reporter's account by adding that the party, as stated in yesterday's issue, arrived in Denver late Friday night, and yesterday morning a majority of them went to Idaho and Georgetown, and will participate, to day, at the latter place, in the dedication of a new Presbyterian church. To morrow they will visit Central. Before returning east, the excursionists will take in Boulder, Colorado Springs, and the Garden of the Gods.

—A friend of this city calls our attention to an invitation extended by the Rocky Mountain Presbyterian to Rev. E. P. Wells, of Denver, to resign his charge, in the interest of a consolidation of the churches of that city. This friend also points out to us some figures in a Denver paper showing that Mr. Wells has received two hundred and eighteen new members into his church, during his ministry of five years and that the church paid \$5,500 last year into its treasury for various purposes. And it also appears, from the Presbyterian, itself, that Mr. Wells and his people are attached to each other. The Presbyterian says:

Such a resignation for the welfare of the cause does not necessitate a removal of the minister from the city. If he is willing he can take charge of the new churches that will then be established, one of which will be in the neighborhood of his residence. Let all pray for the peace of Jerusalem.

Amen! And let us also pray for deliverance from popery. If this is the kind of treatment a faithful and successful missionary, signally blessed of God, is to receive from church officials, the sooner it is generally understood the better. Mr. Wells made pecuniary sacrifices, and left behind him, in Chicago, desirable offers, to undertake self-sacrificing work in the far West. He is well known and well remembered by friends in this city—and an unfair blow aimed at him will strike men who now how to meet it.

AN ADDRESS TO THE WOMEN OF THE PRESBYTERIAN CHURCH.

REV. SHELDON JACKSON, D. D.

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O 4-1874
Many of you have written to myself and other Home Missionaries, asking us to look up for you a lost and wandering child, and, if possible, throw around them the influences of the Church. To all such appeals we have given immediate attention, and in some cases have had the unspeakable joy of being instrumental in reclaiming your wandering ones, and bringing great joy to your hearts.

We now in turn feel constrained to turn to you for help in saving your loved ones. Great danger is impending over them. Because the Church is withholding the Lord's money, mission stations are being abandoned, and your children left to the demoralization of a community without the Gospel.

The missionaries at these places have stood at their posts as long as it was possible. Some of them have consumed their entire worldly resources in supplementing the deficiencies of the Church in sustaining the work. They have endured great hardships, and made many personal sacrifices, that your children might have a preached Gospel, and now as a last resort, before abandoning their fields, we appeal to the expressed and unexpressed anxieties of your hearts, and ask you also to make *personal sacrifices* with us for the spiritual welfare of your children. For you certainly are not willing to have strangers make greater sacrifices than yourselves for your friends?

Our hearts are heavy; for wide-spread disaster to the cause is imminent unless speedy relief is obtained. And that disaster *will result in not only the children of the ungodly, but in hundreds of the children of Christian parents, going to their graves unsaved.* Should your child be one of these, could you ever forgive yourself, if you do not personally put forth the most earnest efforts to raise all that is possible for Home Missions in your church, or circle of friends, or influence, especially during these months set apart by the Assembly for special collections by the women of the Church? The approach-

ing collection may be a solemn event to them. There may be a retributive providence in it. If you withhold more than you should of time, effort or money in this crisis, the place where your friends reside may be one of those which, because of the scarcity of funds, will not be occupied, and thus your friends be left to the hardening influence of a community without the Gospel. On the other hand, if after earnest prayer for the needed grace of liberality, you become straitened in your large giving and active efforts to influence others, the community of your friends may be one of those that will be occupied, and perhaps your children among the first fruits of the labor of the missionary.

Consider these two pictures, and remember that your own children are perishing. Will you hasten to the rescue? These are not the words of an alarmist, but of one who continually in his work meets these moral wrecks of Christian households—made wrecks by living in communities where ministers have not been sent, because of the want of funds for their support. And if fields now occupied must be abandoned because of the fatal indifference of the Church to provide the needful funds, these wrecks will be greatly multiplied and many more dishonored graves of the children of Christian parents will dot these western plains and be found on our lonely mountain sides. And there will be a life sorrow in many more eastern homes as the appalling truth dawns upon them, when too late, that these children are lost for the want of the Gospel they might of had, but did not. Then let those in every church, who have friends on mission grounds, or who recognize all the perishing as having special claims upon them make it—

1. A matter of special prayer that their own hearts, and the hearts of others of God's stewards, shall be so impressed with the importance of this cause and the urgency of the present crisis, that they shall make unusually large offerings at this time—if necessary even casting their jewels into the Lord's treasury.

(Ex. xxxv: 22-29). For what are gold and silver, trinkets and precious stones, in comparison to perishing souls?

2. Make it a topic of conversation at the fireside and in the social circle.

3. Pray and talk over the matter in the prayer-meeting until all are enlisted.

4. Call and consult with your minister. Your interest will quicken his and lead him to speak earnest, burning words, if not preach a sermon in behalf of the cause, before collection.

5. If you have a collection in the church, notice what members are absent on that day, and call upon them during the following week.

Let immediate and strenuous efforts be put forth to relieve the Board of Home Missions of present embarrassments, and fulfill the pledge of the Church to her missionaries.

AN APPEAL TO THE WOMEN OF THE PRESBYTERIAN CHURCH.

By Rev. Sheldon Jackson, D.D.

Many of you have written to myself and other Home missionaries, asking us to look up for you a lost or wandering child, and if possible, throw around them the influences of the Church.

To all such appeals we have given immediate attention, and in some cases have had the unspeakable privilege of being instrumental in reclaiming your wandering ones, and bringing great joy to your hearts.

We now in turn feel constrained to appeal to you for help in saving your loved ones. Great danger is impending over them. Because the Church is withholding the Lord's money, Mission stations are being abandoned and your children left to the demoralization of communities without the Gospel. The missionaries at these places have stood at their posts as long as it is possible. Some of them have consumed their entire property in supplementing the deficiencies of the Church in sustaining the work. Some of them have endured great hardships, and made many personal sacrifices, that your children might have a preached Gospel.

And now, as a last resort before aban-

doning their fields, we appeal to the oft-expressed and often unexpressed anxieties of your hearts, and ask you to make *personal sacrifices* with us for the spiritual welfare of your children. For certainly you are not willing to require strangers to make greater sacrifices than yourselves for your friends?

Our hearts are heavy, for wide-spread disaster to the mission work is imminent, unless speedy relief is obtained. And that disaster will result in not alone many of the children of the ungodly, but also in hundreds of the children of Christian parents, going to their graves unsaved.

Should *your child* be one of these, how could you ever forgive yourself, if you do not personally put forth the most earnest efforts to raise all that is possible for Home Missions in your church or circle of friends and influence, especially during these months set apart by the Assembly for special collections by the women of the Church. The approaching collection will be a solemn event to them.

There may be a retributive Providence in it.

If you withhold more than you should of time, effort, or money in this crisis, the place where your friends reside may be one of those which, because of the scarcity of funds will not be occupied, and thus your friends be left to the hardening influence of a community without the Gospel. On the other hand, if, after earnest prayer for the needed grace of liberality, you become straitened in your large giving and active efforts to influence others, the community of your friends may be one of those that will be occupied, and perhaps your children (for it is no uncommon occurrence) be among the first fruits of the labor of the missionary. Consider these two pictures, and remember that your children are perishing. Will you hasten to the rescue?

These are not the words of an alarmist, but of one who continually in his work meets these moral wrecks from Christian households—made wrecks by living in communities where ministers have not been sent because of the want

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of funds for their support. And if fields now occupied must be abandoned because of the fatal indifference of the Church to provide the needful funds, these wrecks will be greatly multiplied, and many more dishonored graves of the children of Christian parents will dot these Western plains and be found on our lonely mountain sides. And there will be a life-sorrow in many more Eastern homes, as the appalling truth dawns upon them when too late, that their children are lost for the Gospel they might have had, but did not.

Then let all who have friends on mission ground or who recognize the claims of the perishing upon them, make it

1st. A matter of special prayer, that their own hearts and the hearts of others of God's stewards shall be so impressed with the importance of this cause and the urgency of the present crisis, that you will make unusually large offerings at this time, if need be even casting your jewels into the Lord's treasury (Exodus xxxv. 22-29), for what are gold and silver ornaments and even precious stones, in comparison to perishing souls.

2d. Make it a topic of conversation in the family circle.

3d. Pray and talk over the matter in the prayer-meeting until all are enlisted in the work.

4th. Call and consult with your minister. Your interest will quicken his, and lead him to speak earnest, burning words, if not preach a sermon in behalf of the cause before collection.

5th. If you have a collection in the church, notice what members are absent on that day, and call upon them for a collection during the following week.

6th. Use your influence to secure a collection in the Sabbath-school. The assistance of the children is needed in this great work. Let immediate and strenuous efforts be put forth to relieve the Board of Home Missions of present embarrassments, and fulfil the pledge of the Church to her missionaries.

Synod.

The Presbyterians of Colorado, Montana,
Wyoming and New Mexico
in Conference.

Sept 1874

The Synod of Colorado, consisting of the Presbyteries of Colorado, Santa Fé, Wyoming, and Montana, met in the Presbyterian Church on 17th street in this city at 7:30 o'clock last evening, in pursuance to a call of the Moderator, Rev. Lewis Hamilton—the Synod having failed, for want of a quorum, to meet on its adjournment.

The session was opened with a sermon by the Moderator, his text being from Acts, 10th chapter, 34th and 35th verses.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

But in every nation he that feareth him, and worketh righteousness, is accepted with him.

After the sermon the Moderator offered prayer, and presided during the constituting of the Synod. The roll was then made out, and is as follows

PRESBYTERY OF COLORADO.

Elders—J W Blackburn, W F McClellan, Denver.

Ministers—Lewis Hamilton, Black Hawk; R G Thompson, Greeley; Sheldon Jackson, 17th street, Denver; E P Wells, 15th street, Denver; R L Stewart, Golden; H B Gage, Central; D F Finks, Fairplay; W P Teitsworth, Longmont; J E Anderson, Boulder; C Van Der Veen, Cañon.

PRESBYTERY OF SANTA FE.

John A Annin, Las Vegas.

PRESBYTERY OF WYOMING.

Josiah Welch, Salt Lake; J F Stewart, Evans; J P Schell, Alta; Win B Reed, Evanston; Samuel Gillespie, Cheyenne.

The Rev. Josiah Welch, President of the Wyoming Presbytery, was elected Moderator, and the Rev. R L Stewart, temporary Clerk.

The minutes of the last meeting were read and approved.

Rev. E P Wells and J W Blackburn were appointed a committee on devotional exercises.

The following standing committees were also appointed by the Moderator:

Bills and Overtures—E P Wells, J A Annin, J W Blackburn.

Judiciary—R G Thompson, J F Stewart, Dr. W F McClellan.

On motion a committee on mileage was appointed to consider and digest a plan for the consideration of the Synod. Revs. S. Jackson, J. A. Annin, J. Welch, and J. W. Blackburn were selected as such committee.

The following committee on minutes and briefs was appointed: Colorado Presbytery—Revs. J. A. Annin and J. F. Stewart; Wyoming Presbytery—Revs. S. Jackson and J. W. Blackburn.

The committee on devotional exercises here reported the following order of exercises, which was adopted:

1. That Devotional Exercises be held from 9 to 9:30 o'clock, a. m., each day while the Synod is in session.

2. That a sermon be preached in the Church on Wednesday evening at 7:30 o'clock, by Rev. Josiah Welch, assisted by Rev. C Van Der Veen. The Synod then adjourned until 9 o'clock this morning.

THIS MORNING'S SESSION.

The Synod met pursuant to adjournment, and engaged for one half hour in devotional exercises, after which the minutes of the Tuesday's session were read and approved.

On motion, the names of Rev. Wm. C. Reed and Samuel Gillespie were enrolled as members of the Synod.

R. H. B. Gage was then elected as an additional clerk.

The Judicial Committee reported that, in the case of the appeal of the Rev. Thomas Cooper from the action of the Presbytery of Wyoming, they had examined the case and found that his appeal is not in order. They therefore recommended that his appeal be dismissed, because appeals lie only in judicial cases. The report was received and adopted.

A paper purporting to be a complaint of Rev. Thos. Cooper, in regard to the above-mentioned action of the Presbytery of Wyoming, was presented by Rev. E. P. Wells on behalf of

Mr. Cooper. A question of order in regard to the constitutionality of such action was raised, and it was decided out of order by the Moderator.

Rev L B Reed, of the U P Synod of Pittsburgh, and Rev J L Gage, of the Synod of Cincinnati, were made corresponding members.

A recess was then taken until 2 o'clock this afternoon.

Upon re-assembling in the afternoon, yesterday, the first order of business was called, viz: to hear Gov. John Evans on the question of a union university in Denver. Upon the conclusion of the address a vote of thanks was tendered Gov. John Evans for the presentation in regard to the university, and the subject was made the first order of to-day (Thursday,) at 9:30 o'clock a. m.

The following committees were appointed:

Home Missions — Revs. Sheldon Jackson, and John A. Annin, and Elder J. W. Blackburn.

Foreign Missions—Revs. H. B. Gage, and J. P. Schell, and Elder W. F. McClelland.

Education—Revs. Robert G. Thompson, Lewis Hamilton, and William Reed.

Publication—Rev. E. P. Wells and D. E. Finks, and Elder J. W. Blackburn.

Church Erection—Revs. John E. Anderson, H. B. Gage, and Lewis Hamilton.

Relief Fund—Rev. W. P. Teitsworth, D. E. Finks, and Elder W. F. McClelland.

Leave of Absence—Rev. John E. Anderson, and Elder J. W. Blackburn.

Minutes of Assembly—Rev. Sheldon Jackson.

The charge of Evans was decided to belong to the Presbytery of Colorado.

The subject of Synodical Missionary was made the second order of the day for Thursday.

The following report of the Wyoming Presbytery was received and adopted:

The Committee on the records of the Presbytery of Wyoming would report that the minutes be approved, with the following exceptions:

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First—On page 20 there is no evidence that the Presbytery was closed with prayer.

Second—On page 18, the Presbytery acted unconstitutionally in receiving Rev. Thos. Cooper from another religious body without proper credentials.

Third—The record on page 29 of the action of the Presbytery in the case of Mr. Cooper, the Synod disapproves of the reason assigned and the form in which the record is made, but approves of the act of the Presbytery in striking the name of the Rev. Thos. Cooper from the rolls of the Presbytery.

Therefore your committee recommend the following resolution:

WHEREAS, The Presbytery of Wyoming acted unconstitutionally in receiving Mr. Cooper without the proper credentials, yet the Presbytery is sustained in the striking of his name from the roll as the proper action in the premises.

The Committee on Leave of Absence reported that Rev. J. F. Stewart be granted a leave of absence. The report was adopted.

The synod then adjourned until 7:30 o'clock in the evening.

Upon assembling in the evening the services were conducted according to previous arrangement, a very eloquent sermon being delivered by Rev. Josiah Welch.

After the sermon, an interesting report of the missionary operations within the bounds of the Synod during the past year, was read by the Synodical Missionary, Rev. Sheldon Jackson. The report was received and placed on file.

The Synod then listened to some remarks on the situation of affairs in New Mexico, by Rev. J. A. Annin, of Las Vegas.

The Synod then adjourned until Thursday morning.

TO-DAY'S SESSION.

After the devotional exercises were concluded, the records of the meetings of Wednesday were read and approved.

Rev. Haskill, of the Congregational Conference, was invited to sit as a corresponding member.

The order of the day was then taken up, and the following report of the Committee on University received and approved.

The committee, appointed at an interlocutory meeting of the Presbytery on yesterday afternoon, to report on the plan of a university, to be established in the city of Denver, proposed to the Synod by ex-Gov. Evans, report that they have given this subject all the attention which their time would permit, and would respectfully recommend to the Synod to appoint delegates to represent the Presbyterians

of this Synod to meet with other delegates representing other evangelical denominations in reference to the establishment of such an institution, and if such institution should be established, to act as trustees in the same; they would also recommend that these delegates be instructed on the following points, viz:

1st, That it shall be a definite provision in the constitution of said University, that no person shall occupy a chair therein who does not believe the existence of a God, the Divinity of Christ, or the Inspiration of the Scriptures of the Old and New Testaments; that the denial of these principles shall work a forfeiture of his chair; that the Institution shall never come under the exclusive control of any one of the denominations united in this Institution.

On motion, it was decided that the Committee on Education be elected by ballot; which resulted in the election of Revs. E. P. Wells, Sheldon Jackson and Elder J. W. Blackburn.

The second order of the day, the election of a synodical missionary, was then taken up.

The following resolution was read and adopted, after considerable discussion:

Recognizing the necessity of the continued services of a synodical missionary in our bounds, we recommend to the Home Board the re-appointment of Rev. Sheldon Jackson, D. D., for the ensuing year.

The Synod then took a recess until this afternoon.

Upon re-assembling yesterday afternoon, the committee on Bills & Overtures reported, recommending that the Synod direct the stated Clerk of the Presbytery of Montana to issue the proper credentials to Rev. W. S. Frackleton, after satisfying himself that the way is clear. Adopted.

They further reported recommending that the following answer be returned to the overture of Rev. D. H. Mitchell

with reference to the dedication of a church :

Answer—The whole question is under the direction of the Session and Board of Trustees of the Congregation. Adopted.

The report of the committee on the Relief Fund, Education and Freedmen, were received and adopted.

The committee on the Records of the Presbytery of Colorado, reported recommending their approval with the exception of the minute on page 83, that Rev. J. Sanford Smith was received as a member of the Presbytery before presenting his letter of dismissal from the Presbytery to which he had belonged.

The committee on Home Missions reported the following resolutions :

Resolved, That the Synod would most respectfully and earnestly request the Board of Home Missions to increase the number of ministers in New Mexico and Montana Territories at the earliest practicable moment.

Resolved, That the Board of Home Missions has the sympathy and prayers of the members of this Synod in their present financial difficulties.

Resolved. That the members of this body shall through the press, private correspondence, and otherwise, as they have opportunity, seek to inform Presbyterians of the necessities of the home work and, through an increased interest on the part of the Church at large, secure an increase of funds for the work.

Adopted.

Rev. Sheldon Jackson reported on mileage, recommending that a Synodical assessment of ten cents per member shall be made upon the churches of the Synod; the proceeds to be divided, pro rata, according to miles traveled among those whose traveling expenses shall exceed \$20—provided no recipient of the same shall receive more than his expenses less \$20.

The report was adopted.

The Committee upon the Board of Publication reported, commending the missionary department of the board to the substantial sympathy and assistance of the churches.

Committee on Church Erection reported, recommending the Church at Las Vegas to the board for an appropriation of \$500.

The subject of the redivision of the Synod was brought up and the following action taken.

All that portion of the Presbytery of Wyoming, east of the summit of the main range of the Rocky Mountains, with the churches of Rawlins, Laramie and Cheyenne, and ministers Rev. W. B. Reed and Rev. John Stewart were placed in the Presbytery of Colorado. ^a

The name of the Presbytery of Wyoming was then changed to that of Utah, and the ecclesiastical relations of Rev. Sheldon Jackson, Synodical Missionary, transferred from the Presbytery of Colorado to that of Utah, in order to give the latter body a quorum.

Rev. R. G. Thompson and Rev. E. P. Wells, entered their protest against the action of the Synod in refusing to except the Territory of Colorado from the field of labor of the Synodical Missionary.

On motion the Synod expressed its sincere thanks to the churches and people of Denver for their hospitality, and to the railway and stage lines for reduced rates of fare.

The Synod adjourned to meet at Cheyenne on the last Tuesday of September, 1875.

Closed with prayer and apostolic benediction.

SHELDON JACKSON,
Stated Clerk.

A Card.

Owing to the death of Bishop Randall, the ladies of the Episcopal Church have surrendered to the First Presbyterian (17th street) church, their booth at the fair grounds, and as the donations promised will not be needed by them, we request that they be left at the house of Mrs. Sears, on Champa, between 17th and 18th streets, for the ladies of the First Presbyterian church, who will have little time to make necessary arrangements and by whom they will be thankfully received.

BY ORDER OF COMMITTEE OF EPISCOPAL CHURCH.

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Rev. J. D. Bell, pastor of the First Presbyterian Church, has severed his connection with the church at their instance. All arrears of salary have been paid, but as debt hangs over them, continuous effort on their part is necessary.

—Rev. Sheldon Jackson, D.D., Superintendent of Home Missions for the Rocky Mountain Territories, passed through the city on his way Eastward. He brings a good account of our Church work in that rock-ribbed territory. The doctor is deserving of much credit for his indefatigable enterprise in the development of missions in that frontier field.

—The union praise meeting at the M. E. Church on Sunday evening last was a success, and the audience one of the largest that has ever assembled in the building. Addresses were delivered by the pastor, Rev. Mr. Shippen, and Rev. Mr. Rommel. The services throughout were unusually interesting.

EDITORIAL CORRESPONDENCE.

The Assembly Excursion.

After a week among the mountains, our excursion returned to Denver *via* Boulder Cañon and the Colorado Central Railway, and prepared by a day of rest for the trip to Colorado Springs and Pueblo in Southern Colorado. The officers of the Denver and Rio Grande Road placed a free train of three cars at our disposal, without limiting us as to time. The cars were just filled, and proved exceedingly comfortable. The road is a narrow gauge, and was built as an experiment. We are informed that the results justify even the best wishes of those interested. The road cost less than half what a five-foot gauge with the same *termini* would have cost. The cars cost a little more than one-third the price of large cars. Of course they carry less freight and fewer passengers. The passenger cars accommodate comfortably thirty persons, and move steadily and pleasantly. The speed attained during our trip was about equal to that of trains on other roads.

Our excursionists dined in Pueblo and returned in the afternoon to Colorado Springs, where stages were ready to take them into the mountains to Manitou. Here accommodations were furnished them at the Cliff Hotel, a house just opened. Everything was new. The carpets were bright; the beds had never been slept in; the tablecloths were stiff and white, and the dishes had no nicks. The house was set down in the midst of mountains and fairly surrounded by mineral springs. In what more pleasant place could we spend the Sabbath? The proprietors, appreciating the character of their first guests, asked us to dedicate their house, which we did by preaching service in the morning and communion in the afternoon.

On Monday, after a ride through the "Garden of the Gods," some of the party made the ascent of Pike's Peak, 14,214 feet above the sea level, returning in time to take the cars at four o'clock. We reached Denver, the end of our excursion, at eight o'clock. During the ride attention was taken from the snowy range on one side and from the plains on the other, long enough to pass certain resolutions and vote thanks to the railway company, and to Rev. Sheldon Jackson for the efficient way in which he has managed the excursion. The resolutions, which are brief, will be sent to all the papers of our Church. Let it suffice to say that as a member of the excursion we indorse them fully. We feel thankful to our heavenly Father that no accident has happened or misunderstanding arisen to mar in any way the pleasure of our trip. Most of the brethren have returned to their homes in the East, though a few still linger at Denver, Manitou and in the mountains.

F. C. M.

JUNE 19.

The Colorado Presbytery in Session.

The Presbytery of Colorado held a called session at the Central Presbyterian church, yesterday, Rev. E. P. Wells, moderator, presiding, and Rev. J. G. Lowrie in the clerk's chair.

After devotional service, the following new members were added to the Presbytery: Rev. C. W. Hawley, from the Genessee, New York, presbytery; Rev. James L. Merritt, of the Winona, Minnesota, presbytery; and Rev. John L. Gage, of the Dayton, Ohio, presbytery.

The relation of Rev. E. P. Wells, as pastor, with the Central Presbyterian church, and also that of W. E. Hamilton with the Pueblo Presbyterian church, were dissolved, after which the following were unanimously adopted:

WHEREAS, Our brother and co-presbyter, Rev. E. P. Wells, has united with the Central Presbyterian church of Denver in begging of the Presbytery of Colorado the dissolution of the pastoral relation existing between them, and

WHEREAS, The Presbytery has granted the request and declared the pastoral relation dissolved on January 1, 1875.

Resolved, First, that it is with unfeigned sorrow and regret that we dissolve a relation that has been so pleasant to us and so fruitful in good results to the cause of Christ in this community.

Resolved, Second, that we sympathize with the Central Presbyterian church in the removal of their pastor, whom six years of faithful service have greatly endeared to them.

Resolved, Third, that our cordial good wishes and prayers go with our brother as he is called by the Master to a new field of labor, and we commend him to the fraternal regard and fellowship of the brethren with whom he is to be associated.

Authority was granted the churches to supply the vacancies in these pulpits until the May meeting of the Synod. Rev. Louis Hamilton was appointed to supply the place of moderator.

Five persons were named as a committee to meet a similar committee from the Congregational church, to devise plans for a consolidation of such churches as are too feeble to stand alone.

Presbyterians.

I will be much obliged if all United Presbyterians will drop me their address in the Postoffice, on Friday and Saturday of this week, as I am in Denver exploring in reference to organizing a church here.

S. B. REED,
U. P. Missionary for Colorado.

ARNOLD.—On last Sabbath morning I received a telegram from Rev. F. L. Arnold, dated Omaha, Neb., stating that Mrs. Arnold had fallen asleep in Jesus the night before. Mr. Arnold has been preaching to the church at Laramie City, N. Y., for four years, but had recently received and accepted a call to the church at Sydney, in this State. He commenced packing up his effects, (Mrs. Arnold being unwell), expecting to leave with his family during this week; but Mrs. Arnold seemed growing worse, and it was thought best to start with her in advance, hoping that the trip by sail would improve her health. Mr. Arnold left with her, but intended to go no further than the meeting of the trains, when, leaving Mrs. Arnold to proceed in company with her eldest daughter, he expected to return and finish the work of packing. But she seemed constantly to sink, and he continued with her to Omaha, where they arrived on Saturday afternoon. She died about 10 o'clock that night. She was buried at Lewis, nine miles from this place, where Mr. Arnold's mother and some other relations are interred. Mrs. Arnold was a highly educated lady, of German birth, and an excellent writer. She had many warm friends in the East, who will grieve to hear of her departure. She was some years ago a missionary in Africa, where Mr. Arnold (also a missionary at the same post), first met and married her. She has two sons in Germany; the other children were with her here. Mr. Arnold returns back to Laramie to finish the work of packing, with a sense of desolation at his heart that he little anticipated when he left there on last Friday morning. He will have the sympathies of all who have best known them in their work and labor of love. It was Mrs. Arnold's special injunction that no funeral sermon should be preached over her remains. She passed away very happily.

W. G. K.

THERE was a large gathering of ladies and gentlemen at the sociable of the East Denver Presbyterian church, in the National park building, on Friday night. Those present were delighted and highly entertained by the singing of Miss Jeanie Crane daughter of our enterprising citizen Mr. Julius Crane, Miss Haven and Miss Thayer. This church, though a recent enterprise, already numbers a fine congregation, owing to the energetic efforts of the Rev. W. Y. Brown, its pastor, and our east Denver citizens exhibit a good deal of interest in it. Out of the bare building hitherto used as a beer hall, they have, by generous contributions, made a respectable church, well carpeted and lighted, and supplied with an organ. The thanks of the community are due to Mr. John Hughes for lending the use of the building to the enterprise without charge. We learn that it is the purpose of the citizens of the neighborhood to erect a handsome church in the vicinity of the park soon.

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December 15, 1873.

The Churches.

A large congregation assembled at the Seventeenth street Presbyterian church yesterday morning. The new pastor, Mr. Sample, had not arrived, and Rev. Sheldon Jackson, preached from a clause of the twenty-second verse of the twenty-first chapter of John, Christ's words to Peter, "What is that to thee?" The subject was individual duty and individual responsibility. The standard of duty for each one was the responsibility put upon him by Christ. To excuses for a failure in duty because others were unfaithful; because the affairs of the church were not managed according to one's own ideas or because there were unworthy members, the answer came "What is that to thee." In the evening the subject of Mr. Jackson's discourse was "Reforms, true and false."

The Baptist church was crowded last evening. Rev. Mr. French, preached, founding his sermon on the words of David "Truth and mercy have met together. Righteousness and peace have kissed each other." Truth is an attribute of God, which requires that he should fulfill his promises, and execute his threatenings. Hence truth demanded that man, when he sinned, should die, but mercy came in to save him. Righteousness implied conformity to law. The law of God condemned man to death, but by the death of Christ the law was satisfied, and thereby came peace to man. After the sermon, the ordinance of baptism was administered to A. C. Fisk.

Rev. T. N. Haskell occupied the pulpit of the Congregational church in the morning. His text was the fifteenth verse of the first chapter of the first Epistle of Timothy. The subject was Christ's mission. He came to save and to bless. The church was well filled.

The organization of a Presbyterian church at National park was effected yesterday. The introductory exercises were conducted by Rev. W. Y. Brown and Rev. E. P. Wells. Mr. Brown then stated the reasons that had led to the organization of the church. He had held services at the park four times; had found thirty persons desirous of forming themselves into a Presbyterian church, and had organized a Sab-

bath school of forty members. A petition was then presented to the synod, asking for a church, which was granted. The members then subscribed to the customary pledge; and after a short prayer, Mr. Brown declared the church regularly constituted. It was decided to call it the Champa street Presbyterian church. Mr. Dinbar was then elected elder, and took the required pledge. Messrs. J. M. Kerr, Jacobison, Robertson, Lionberger and Judge Kingsley were elected trustees. A formal call to the pastorate was then extended to Rev. W. Y. Brown, which was accepted.

Ministerial Dissolution.

There is much regret expressed over the fact that the Rev. Mr. Brown has seen fit to resign his ministerial charge. His success in Denver has been such as to excite the admiration of a large number of friends. He possesses energy of character, executive ability and force and earnestness as a preacher, and is also genial, social, and public-spirited as a citizen. Since his coming among us, Mr. Brown has been foremost in many good works. When timid men feared to touch the reform movement in our city government, he stood up in its defense, and contributed largely to its success. His many friends think it will be difficult to fill his place either in the church as a minister, or in the community as a citizen. Any congregation that may obtain his ministerial services, will secure an efficient and acceptable minister of the gospel, and a worthy and laborious pastor.

COLORADO.

The Excursionists.

[Special Telegram to the News.]

COLORADO SPRINGS, June 16.—The excursion of members of the Presbyterian general assembly which recently adjourned at St. Louis went to Pueblo on Saturday and returned to Manitou to spend the Sabbath. A number went to the top of Pike's peak yesterday and the remainder are engaged in driving to the places of interest in this neighborhood. The delegation consists of sixty persons, many of whom have decided to remain at Manitou for several weeks. The remainder return to Denver this afternoon on a special train.

AN APPEAL TO THE WOMEN OF THE PRESBYTERIAN CHURCH.

By Rev. Sheldon Jackson, D.D.

Many of you have written to myself and other Home missionaries, asking us to look up for you a lost or wandering child, and if possible, throw around them the influences of the Church.

To all such appeals we have given immediate attention, and in some cases have had the unspeakable privilege of being instrumental in reclaiming your wandering ones, and bringing great joy to your hearts.

We now in turn feel constrained to appeal to you for help in saving your loved ones. Great danger is impending over them. Because the Church is withholding the Lord's money, Mission stations are being abandoned and your children left to the demoralization of communities without the Gospel. The missionaries at these places have stood at their posts as long as it is possible. Some of them have consumed their entire property in supplementing the deficiencies of the Church in sustaining the work. Some of them have endured great hardships, and made many personal sacrifices, that your children might have a preached Gospel.

And now, as a last resort before abandoning their fields, we appeal to the oft-expressed and often unexpressed anxieties of your hearts, and ask you to make *personal sacrifices* with us for the spiritual welfare of your children. For certainly you are not willing to require strangers to make greater sacrifices than yourselves for your friends?

Our hearts are heavy, for wide-spread disaster to the mission work is imminent, unless speedy relief is obtained. And that disaster will result in not alone many of the children of the ungodly, but also in hundreds of the children of Christian parents, going to their graves unsaved.

Should *your child* be one of these, how could you ever forgive yourself, if you do not personally put forth the most earnest efforts to raise all that is possible for Home Missions in your church or circle

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of friends and influence, especially during these months set apart by the Assembly for special collections by the women of the Church. The approaching collection will be a solemn event to them. There may be a retributive Providence in it.

If you withhold more than you should of time, effort, or money in this crisis, the place where your friends reside may be one of those which, because of the scarcity of funds will not be occupied, and thus your friends be left to the hardening influence of a community without the Gospel. On the other hand, if, after earnest prayer for the needed grace of liberality, you become straitened in your large giving and active efforts to influence others, the community of your friends may be one of those that will be occupied, and perhaps your children (for it is no uncommon occurrence) be among the first fruits of the labor of the missionary. Consider these two pictures, and remember that your children are perishing. Will you hasten to the rescue?

These are not the words of an alarmist, but of one who continually in his work meets these moral wrecks from Christian households—made wrecks by living in communities where ministers have not been sent because of the want of funds for their support. And if fields now occupied must be abandoned because of the fatal indifference of the Church to provide the needful funds, these wrecks will be greatly multiplied, and many more dishonored graves of the children of Christian parents will dot these Western plains and be found on our lonely mountain sides. And there will be a life-sorrow in many more Eastern homes, as the appalling truth dawns upon them when too late, that their children are lost for the Gospel they might have had, but did not.

Then let all who have friends on mission ground or who recognize the claims of the perishing upon them, make it

1st. A matter of special prayer, that their own hearts and the hearts of others of God's stewards shall be so impressed with the importance of this cause and the

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urgency of the present crisis, that you will make unusually large offerings at this time, if need be even casting your jewels into the Lord's treasury (Exodus xxxv. 22-29), for what are gold and silver ornaments and even precious stones, in comparison to perishing souls.

2d. Make it a topic of conversation in the family circle.

3d. Pray and talk over the matter in the prayer-meeting until all are enlisted in the work.

4th. Call and consult with your minister. Your interest will quicken his, and lead him to speak earnest, burning words, if not preach a sermon in behalf of the cause before collection.

5th. If you have a collection in the church, notice what members are absent on that day, and call upon them for a collection during the following week.

6th. Use your influence to secure a collection in the Sabbath-school. The assistance of the children is needed in this great work. Let immediate and strenuous efforts be put forth to relieve the Board of Home Missions of present embarrassments, and fulfil the pledge of the Church to her missionaries.

REV. SHELDON JACKSON, D. D., Rev. A. C. Todd, Rev. John F. Stewart, James H. Pinkerton, John M. McCutcheon, and N. C. Roe recently, in behalf of the Presbyterians of Colorado, signed articles of incorporation for a Presbyterian College to be known as the Evans University, and to be located at Evans, Colorado, where forty acres of ground in the center of the town have been set apart for the institution. The preparatory department will open on Friday, September 25. They will admit both sexes on equal footing to all the privileges of the institution.

THE Presbyterians are wild with indignation because a Denver congregation has offered their pastor twenty-five hundred a year to preach to them. While we would very much regret to part with Mr. Stewart, we think he is entitled to that salary.—*Golden Globe.*

OBITUARY.

At Greeley, Col., July 19, 1879, MARY E., wife of Rev. J. W. Partridge, aged 34 years.

We are almost constrained to deny ourselves the privilege of writing of this departed one, knowing how she would shrink from anything which might seem like words of praise. But so rich were her experiences, so noble her character, and so heavenly her example, that to let all pass in silence would be unwise.

Mary E. Partridge was born in Worcester, Mass., Dec. 7, 1845, where she received a liberal and finished education. When about 18 years of age she publicly professed Christ and joined herself to his people. In 1871 she was married to Rev. J. W. Partridge. This united life-work was begun at New Haven, Conn. The numerous and arduous duties of a city parish were most faithfully performed by her, and of a large class of girls under her charge it is believed all were brought to Christ by her influence. Mr. Partridge's failing health caused a removal to Scranton, Pa., where they remained until their removal to Greeley, Col., on account of Mr. Partridge's continued ill health. Here her increased home duties prevented as much activity in church work as in previous charges; but, while her husband and children formed her first care, she yet found time for many acts of gracious charity and kindly sympathy. Indeed, her every act seemed pervaded by a delicate thoughtfulness for others, and her chief study was how she might contribute to the comfort and happiness of those about her. She became deeply interested in the work of Home Missions, and was at the time of her death Corresponding Secretary of the Presbyterial Home Mission Society.

She was much beloved by all who knew her. Her cultivated mind, her sunny disposition and kindness of heart made her a most congenial friend and delightful companion. Five weeks previous to her death she stood beside the death-bed of her beautiful and well-beloved boy. The affliction seemed a very heavy one to the husband and wife; but the death-angel was still hovering near, and even then his wings brushed her cheek. One week previous to her death she taught with great delight the lesson of "The Believer's Confidence." Passing out of the

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church she remarked to a friend that she was feeling unusually well and strong. That very evening she was taken violently ill with pleuro-pneumonia. She was thought to be much better on Wednesday; but there came a sudden change in the disease, and her physicians pronounced her condition hopeless. Overcome with emotion, the heart-broken husband told her she had but a few hours to live. She had always shrank from death and its terrors, but she received the announcement with heavenly resignation. The peace of God filled her heart, and she gave with great calmness her parting directions. Having concluded her personal affairs, she then called for her friends and neighbors by name. One after another was sent for and greeted with the same smile of ineffable sweetness and tender, appropriate words—to the careless, words of kindest warning; to the doubtful, words of encouragement; to the absent and sick, messages of sweet remembrance; to one, an aged lady in her last sickness, "Tell her I will be waiting for her when she comes home." To those who were by her bedside, it was as if they stood within the outer gate of the heavenly temple, and could almost catch the refrain of the swelling chorus around the throne. The fear of death was completely taken away, and she exclaimed, in tones of glad wonder, "O death, *where* is thy sting?" Her mind was perfectly clear, even while the body grew steadily weaker. The God of comfort was constantly with her, and many were the beautiful expressions which fell from her lips. And so she passed from the world of faith to the world of vision. So perfect was her end that we could not, if we would, add one ray of glory to the picture.

Her funeral was attended by a large concourse of sympathizing friends. A number of neighboring brothers in the ministry were present and took part, together with the clergy of the town, in the funeral services, which were of an unusually interesting nature, each esteeming it a privilege to bear testimony to her great beauty of character.

The bereaved husband and little daughter have the deep sympathy of a wide circle of friends, not only in the parish, but throughout the Presbytery, and also in their earlier Eastern home.

N. V. FINKS.

of Council

ON Monday evening, the congregation of the Seventeenth street Presbyterian church held an unusually large and enthusiastic meeting, at which a unanimous call was voted for the pastoral labors of Rev. Robert F. Sample. Such crowds desire to attend his preaching that the trustees will be compelled to enlarge the church. Our citizens generally will be glad at the prospect of retaining this divine in Denver.

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THE PLAINS.

The Assembly Excursion--Across the Plains--Railroad Bridge--An Old Syracusan--The Great American Desert--Aspect of the Plains--Underground Drillings--Buffaloes--Sand Storms.

Correspondence of the Syracuse Journal.

DENVER, JUNE 8, 1874.

Here we are, four thousand miles from our well loved home, at the base of the Rocky Mountains, and beyond that vast and unexplored territory marked on the maps of our school boy days as "The Great American Desert." Immediately after the close of the General Assembly in St. Louis, nearly a hundred of the commissioners, including the ladies who accompanied them, started upon a grand excursion to the Rocky Mountains. The tour was planned by Rev. Sheldon Jackson, of Denver, who has long been a home missionary in Colorado, and who desired to provide a magnificent excursion for the delegates to the Assembly, and at the same time give them an opportunity to see for themselves this vast region of our growing country that is open to the evangelizing influences and operations of the churches. The officers of the St. Louis, Kansas City & Northern Railroad equipped the train for the excursionists, furnishing superb cars for the use of the party, and doing everything in their power to promote the comfort of the travelers. P. B. Groat, esq., of St. Louis, general passenger agent of the road, gave his personal supervision to the preparations for departure, and at 9:30 o'clock P. M., on Wednesday, June 3d, we commenced our long ride of forty-eight hours

ACROSS THE PLAINS.

We followed the Missouri river through the State of Kansas to Kansas City. The bridges which span this river, particularly at St. Charles and Kansas City, are magnificent specimens and another at Topeka over the Kansas River, is 900 feet long. The rolling prairies of Kansas present their most imposing and delightful appearance. In many places the wheat fields were in full head and at Lawrence the corn was fifteen inches high.

We had the pleasure on the train of renewing the acquaintance of an old-time Syracusan Rev. Edward Cooper. He was formerly editor of *The Teachers' Advocate*, published more than twenty years ago at Syracuse. He made many inquiries about his former friends in Syracuse. He is doing a good work in Atchison where he has preached and labored for many years.

A peculiarity of Kansas City is that it is located in two States, the portion on the bluff belonging to Missouri and the portion on the bottom lands to Kansas.

From Kansas City to Denver is six hundred and thirty-nine miles, over three hundred of which is the breadth of the

"GREAT AMERICAN DESERT"

laid down on our school-boy maps as another Sahara on our continent. The vastness of this region, where the view over the boundless plain is unobstructed by a single tree, excites unbounded admiration. The surface is slightly rolling in some places, the track of the road passing through cuts ten or fifteen feet deep and over corresponding embankments. At points the view is very extensive, while in general you seem to be passing along a slight depression of the surface, and fancy if you could reach the summit of the gentle eminence before you, you could have a magnificent prospect; but the delusion continues hour after hour, and you cannot reach the point desired.

Railroad stations are thickly planted along the road, but except these, and a few dwellings gathered around them, there is no trace of human habitation. Over the vast regions, the buffalo, the wild horse, the antelope and the Indian roam unmolested.

TURF HOUSES.

On the plains at the railroad stations we saw for the first time "Dug out" dwellings. They are underground habitations covered with earth. You go down into them by steps and find exceedingly neat and comfortable apartments generally filled with a thriving family. In one place the floor, or ground rather, was covered with a brussels carpet. The want of timber or other building materials compels the pioneer settler to build his hut in this manner. Another form of houses and stores is turf buildings. In these the walls are constructed of turf or sods laid up like brick work. These buildings are perfectly dry and very durable. We had the pleasure of seeing a few

WILD BUFFALOES

galloping away from the intruding locomotive, though no large herds made their appearance. We also saw the beautiful antelope and the prairie dogs in abundance, and two or three coyote wolves. At nearly all stations buffalo calves are kept, and most uncouth and ungainly creatures they are, not only when young but also when fully developed buffaloes. At this season of the year the large herds of buffaloes roam farther north, and are not often seen from the cars; but when they feed further south thousands of them are often seen galloping over the plains.

ATMOSPHERIC PHENOMENA.

One remarkable feature of these plains is the effect produced by the cloud shadows which move over them. This effect is enhanced by a mirage in many places, which produces a singular optical delusion. The shadows in the distance resemble groves of forest trees, and one can scarcely believe he does not see the groves dotting the far-off landscape. At other times the appearance of lakes or sheets of water are distinctly visible and it is difficult to believe that there is nothing of the kind there.

INDUSTRIAL DEVELOPMENT OF THE PLAINS.

The plains produce excellent pasturage for buffaloes, and it will not be long before they will be covered with countless thousands of domestic cattle. Already the railroad authorities have laid out their sections of land along their entire tract, and settlements are rapidly springing up around their watering stations. Near the western portion of the plains the road strikes the head-waters of the Arkansas; and also those of the Platte rivers. Here the soil is sandy, so that the water is almost wholly absorbed, leaving a moist, sandy bed of the mire. It is a novel thing to see the river growing smaller and smaller as it advances, until its waters almost wholly disappear. The sand in this portion of the plains is sometimes blown in heavy storms upon the track, and delays the trains almost as much as the drifting of snow. T.

COLORADO MINING REGIONS.

Denver and the Mountains—Cedar Creek Canon — Idaho Springs — Georgetown Silver Mines.

Correspondence of the Syracuse Journal.

GEORGETOWN, June 8, 1874.

Denver is situated on the Platte River, twelve or fifteen miles from the foot hills of the Rocky Mountains. The view of the mountains from Denver is very fine, embracing an extent of two hundred miles from Pike's Peak on the south, along the snowy range to Long's Peak on the north. In clear weather the mountains appear within easy walking distance, and the Denverites are fond of relating the experiences of tourists on their first arrival, some of whom, they say, have started out early in the morning, thinking they could have a nice climb and get back with a good appetite in time for breakfast.

THE TRIP TO THE MOUNTAINS

is a magnificent one, whichever route is chosen. One of the finest is to Georgetown. A railroad is constructed thirty-five miles, and then stage coaches run over the remaining twenty miles. The route lies over the plain about seventeen miles to Golden City, and then we plunge directly into the gorges of the mountains. It is startling to think of penetrating to the very heart of those everlasting mountains, through winding canons forty miles in extent, bringing the traveler to the very base of that vast and majestic range that divides the Atlantic from the Pacific.

The canon, extending from Golden City to Georgetown, is Clear River Canon, and seems like a vast rift in the towering mountains, presenting at every turn of its winding course the most sublime and splendid scenery. The rocky sides of the chasm tower up, in some places, twenty-five hundred feet, the huge jagged pinnacles projecting over the pathway below.

Rocks above, rocks below, rocks all around, immense fragments, or rather masses, weighing scores, and perhaps hundreds of tons, torn by

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some convulsion of nature from the precipices above, and lying in the bed of the gorge, make up a scene, which, once seen, cannot be forgotten. The skill of man has overcome these immense obstacles, so as to lay a narrow gauge railroad, and extend the telegraph wire through these wild fastnesses of nature, to the mining towns of the mountains beyond. The track runs along the border of the stream crossing, here and there, the foaming torrent, and, rising by a grade of one hundred and fifty to two hundred and ten feet to the mile, while in many places the wire of the telegraph is supported by wedges driven into the seams of the rocky precipices.

A scant growth of stunted pines sprinkles the sides of the canon, their roots permeating the crevices of the rocks, and finding meagre nourishment; but except these, the eye rests upon no green thing, only bare, rough, massive, desolate-looking rocks. After passing the foothills, the gorge opens into a narrow valley, and furnishes space for small settlements, while high up on the mountain sides are the openings of numerous mines of gold and silver.

IDAHO SPRINGS.

About thirty-five miles from Denver is Idaho Springs, quite a large village, and a popular summer resort. It is 7,800 feet above the level of the sea, and has the additional attraction of mineral springs. At one of the bathing houses is a large swimming bath, fifty feet long and thirty wide, supplied with hot water from a natural spring. The water at the spring has a temperature of 112 degrees, and is strongly impregnated with sulphur. A large number of invalids spend the summer here, and the hotels are well filled. The hostess of the Alvord House is a former Syracusan, and the *Syracuse Journal* makes its regular visits to this distant mountain town.

SYRACUSE MINING OPERATIONS.

A little farther up the valley we pass the mines belonging to a company of Syracuse gentlemen. We hope they will realize a handsome return for their investment in this distant country.

GEORGETOWN

is quite a large town at the head of stage-coach navigation, and in the very heart of the silver mining region of Colorado. It has an altitude of 8,400 feet, and is walled in with rocky mountains fifteen hundred feet high. There are several establishments here for the reduction of silver ore, and the mountains around are full of mines. Not less than five thousand men work in these mines, and live in small cabins perched high up among the crags in the vicinity of their work.

The miners earn from three to five dollars a day besides their board. Provisions are furnished by the employers and carried to them on "donkey baek," and the ore taken from the mines is carried down from the mines to the wagon road in the same way. In fact the trans-

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portation of everything over the mountains here is effected by trains of pack jacks. These dwarfish animals can carry two hundred pounds freight over trails in the mountain passes where a man can scarcely keep his footing.

GOLD AND SILVER MINES.

There are a few valuable mines around Georgetown, and a large number that are worthless. Of the former, perhaps the most famous are the Pelican and the Dives mines. In one of them, it is said that \$2,000,000 of ore is in sight, and the yield is \$7,000 or \$8,000 a ton. Another called the Sternes mine, near Mt. McClellan, yields a profit of \$1,000 per day.

We visited the Vesper mine on Mt. McClellan, owned by Rev. T. M. Oviatt, of Georgetown, formerly of Chicago. He has just begun to open this mine, but pockets of sulphuret of silver have already been found that assay four dollars a pound. The vein of ore is very large, extending quite through the mountain, and of unknown depth. Mr. Oviatt came to Georgetown in September last, for the benefit of his health and bought this mine in order to have some business to occupy his time. His investment promises to be a very fortunate one and all who know Mr. O. will rejoice at this for he has been exceedingly useful in advancing the moral and religious interests of Georgetown during his residence there.

The mine owners do not reduce the ore themselves, but sell it to parties who carry on the reduction as a special business. The silver is made into bricks about ten or twelve inches long, six inches wide, and about four inches thick, weighing eighty or ninety pounds, and worth \$1,100 or \$1,200 each. We had the pleasure of handling a few of these bricks, but they were too heavy to carry away.

THE ASSEMBLY EXCURSION PARTY
divided at Denver, a part remaining there over the Sabbath and about thirty coming on to Georgetown on Saturday. This latter party made the ascent of one of the highest peaks of the mountain chain on Monday, June 8th. It was a day to be remembered, not only for the exhilarating pleasure of the trip itself, but also for the grand sublimity of the spectacle presented from the elevation of more than 12,000 feet reached by the party.

We hope to send you an account of this ascent in another communication. T.

The announcements which have been made concerning the Westminster Presbyterian Church and its pastor are regarded as premature, and the meeting of trustees as held, as inconclusive. A meeting of that congregation will be held at an early day, when Mr. Sample's resignation as pastor will be acted upon. So say members of that church.

Rev. Mr. Brown Resigns.

A meeting was held at the Seventeenth street Presbyterian church, last evening, to take some action concerning the resignation of Rev. W. Y. Brown. The resignation was as follows, and was handed to the society on Sunday last:

DENVER, September 15, 1873.—*To the First Presbyterian Church of Denver, Colorado.*—DEAR BRETHREN.—I hereby tender to you my resignation as pastor of this church, to take place December 1, 1873,—and I ask you to unite with me in a petition to the Presbytery of Colorado to dissolve the pastoral relation to take effect as aforesaid—on the 1st day of December, 1873.

Fraternally yours,
W. Y. BROWN.

After reading the resignation the following was adopted by the meeting:

In acceding to the request of Rev. Wm. Y. Brown, to unite with him in asking the presbytery to dissolve the pastoral relation this congregation, remembering that Mr. Brown came to our assistance, when we were weak and homeless, and through God's blessing of his unwearied labors during three years, one hundred and forty-nine persons have been added to the church (of whom forty-eight were by examination) thereby increasing the original membership of twenty to the present number, one hundred and fifty-four, this valuable property secured and this beautiful chapel erected, would take this occasion to bear testimony to his zeal, faithfulness and efficiency in his ministry—to express our grateful appreciation of his labors and our earnest prayer that the great head of the church will continue to bless him in the work of the ministry.

Resolved, That the above minute be sent to Mr. Brown and a copy furnished the *Rocky Mountain Presbyterian*.

A motion was then made to raise a complimentary purse of \$300 for Mr. Brown, and the following named ladies were appointed a committee to raise the amount of money: Mrs. Marr, Mrs. Lionberger, Mrs. Dr. Steele.

It was now resolved to invite Rev. Mr. Sample to preach next Sabbath.

The congregation were then exhorted by Rev. Sheldon Jackson to be very careful in the choice of a new pastor.

After a very eloquent prayer by Rev. Mr. Jackson the meeting adjourned.

THE Mission Church at Lake City, Colorado, is wisely arranging to build a parsonage. 1879

THE church building at Greeley, Colorado, has been moved to a more desirable and central position, and newly fitted up. Rev. J. W. Partridge is the active and popular minister. 1879

THE EXCURSIONISTS.

The Trip Ended---Some to Remain
Awhile Longer---Resolutions---Personal---Farewell.

Last evening brought the party back to the city by a special train, and this morning the east-bound train will carry the more hurried ones away. Others are going over the route in small parties, and will journey more leisurely. Some are so well pleased with the climate and scenery that they linger at the more agreeable places and will not leave for nearly a month yet.

While halting on the rail last evening they adopted the following series of resolutions:

WHEREAS, A free excursion on the Denver & Rio Grande railroad was kindly tendered to those members of the general assembly of the Presbyterian church who might come from St. Louis to Colorado; and,

WHEREAS, A company of about seventy-five persons have had the pleasure of a trip without cost from Denver to Pueblo and return, in accordance with that invitation; therefore,

Resolved, That our hearty thanks be tendered to General W. J. Palmer and other officials of the road for this marked expression of courtesy and liberality.

Resolved, That what we have heard of the novel comforts and advantages of the narrow gauge system of railways is confirmed by our experience. Also that all that had been told us of the manifold attractions of this newly opened territory has been verified by our own observation.

Resolved, That our committee be requested to transmit a copy of these resolutions to General Palmer, and to furnish them for publication to the Denver papers.

In regard to our fellow townsman who arranged and accompanied the trip, the following were heartily adopted:

Resolved—1. That the General Assembly excursion of 1874 has been to us a most delightful and profitable success.

2. That our hearty thanks are due and are hereby extended to our brother, Rev. Sheldon Jackson, for the generous care and labor spent in planning and conducting this excursion.

3. That as the best testimony of our gratitude to him for this service, it shall henceforth be our endeavor to magnify and forward the great home missionary work with which his hands and heart are so closely and effectively identified.

The party are enthusiastic in their praise of the country and its open-hearted inhabitants; and speak in high terms of the successful management of their guide, and his diplomacy in keeping the best to the last. Though unknown here, some are well-known

at home, and we doubt if any party has had more newspaper contributors among their number. The states of Pennsylvania, New York and Illinois have the largest representation. Among the names we notice those of Rev. Dr. Robinson, whose church is at the capital of Pennsylvania; Hon. J. G. K. Truair, editor *Syracuse Daily Journal*, Rev. F. C. Monfort, (one of the three who climbed Pike's Peak) an editor of the *Herald and Presbyterian*; Rev. John W. Allen, superintendent of missions for Missouri and Arkansas, and Mr. Johnathan Ogden, a retired merchant of New York.

A few were brave enough to ascend Pike's peak; three from Colorado Springs in care of an army officer, three from Manitou, while two walked up the latter trail, one reaching the summit and the other failing because he lost the trail.

The beauty and the grandeur of this region will, we think, bring other such parties, as the news is passed from mouth to mouth. The east has been flooded by advertisements, but a word from such excursionists is far more valuable, since "seeing is believing." Colorado cannot better advertise her pleasant corners than by affording such visitors every facility for seeing the country and departing without collapsed pocket-books.

The Cliff house was fairly opened Saturday evening, and the Presbyterians took it by storm—fifty-two in number. It was dedicated yesterday—Sunday—by their preaching the Gospel in its elegantly furnished parlors. Never before in this wicked land, did one hotel harbor so many dispensers of divine grace. The new house really looks frightened—it comes so near being a church. Some of them whose ambition runs to the tops of high mountains, are scaling the Peak to-day, —it would be a joke if they should never get so near heaven again. Others are content to walk and ride amid the surrounding scenes lower down. With few exceptions they are a rotund, healthy looking lot of preachers, and seem to feel their keeping. Many of them being nearer the Almighty than ever before, get crazy and wax eloquent over the vastness and sublimity of His handiwork around here. In the morning I listened to a sermon from one of them at the Cliff house; in the afternoon another preached at the Manitou. They were a little too longwinded for this part of the country,—better adapted, perhaps, to the more moderate stages of eastern civilization. We are too fast a people to wait for long sermons out west, especially when there is a lack of room, and part of the assembly have to stand, while two or three Glibusters monopolize the attention of all the good looking young ladies in the congregation. The Cliff house is new, neat and complete, and for its size can hardly be surpassed. It is not yet in full operation, but it will fill rapidly, and give satisfaction. The proprietors understand their calling, and will leave nothing undone that is reasonable to make their guests happy and comfortable.

EDITORIAL CORRESPONDENCE.

The Assembly Excursion.

The excursionists, nearly a hundred in number, left St. Louis Wednesday evening, June 3. Three sleeping cars and a day coach were added to the regular train, making a load for two engines. The train reached Denver late Friday evening. The ride was delightful and none too long. The cars were comfortable, and the officers of both roads (the St. Louis, Kansas City and Northern and the Kansas Pacific) were polite and obliging. The accommodations for eating at proper points along the line were excellent. We found it necessary to give up preconceived notions in this regard. We had read of high prices and poor meals, and remembered some one's words at Kansas City: "Here bid adieu to good eating." We give our testimony in opposition to all such statements. The meals at all points were excellent, and the prices reasonable. The highest price was one dollar, not unreasonable when it is remembered that meats, vegetables and even water had been brought to the place by rail more than two hundred miles. At the town of Ellis we fared after this wise: The train being delayed there was no preparation for breakfast. We were allowed a quarter of an hour exercise and then shown into the hotel where coffee and crackers were served free. The landlord took the blame of non-preparation to himself, and refused all pay. Where in our best settled States are landlords more reasonable? On another point the railways across the plain have been abused. Almost every one who has written up the trip has cried dust! dust! dust! It is a dusty ride most assuredly. So is that from Indianapolis or Columbus to Cincinnati. We have suffered twofold more from dust on the Erie

road than on the Kansas Pacific. The excursionists tarried in Denver one night before starting up the Clear Creek Cañon for Georgetown. The narrow gauge railroad runs up this cañon nearly to Idaho; the rest of the trip is by stage. Georgetown has a fine Presbyterian congregation, with an elegant stone church nearly completed, and so far paid for. Bro. Gage, late of Franklin, Ohio, has accepted a call to the place. He will meet warm-hearted, earnest Christian people ready to hear and do what he preaches. Georgetown is a most important mining center. The mountains on every side are dotted with cabins and honeycombed with mines.

Traveling in the company of Christians is very pleasant. We have enjoyed delightful social and religious intercourse, mingled with a little mission work. Morning and evening prayers during the ride across the plains were followed by religious service in each of the eight cars of the train. What the result of such sowing may be eternity will reveal. Sabbath was a day of rest to most of the party. The churches of Georgetown were filled by the brethren, several of whom also spoke at a temperance meeting in the afternoon. All found more or less difficulty in speaking in this rare air. Georgetown is 9,400 feet above the sea level, and one used to lower living must husband breath.

A number of the party have met relatives and friends among the people of the places visited. This shows the composition of the society. We have met a number of Cincinnati men. The Messrs. Breed, father and son, are at Central City, looking after mining interests. Representatives of other well-known families are to be found in various places, in the hotels as well as in the mines. To any of our readers who may visit Georgetown we recom-

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mend the Phelps House as a stopping place. The charges are reasonable and the fare good. It is, moreover, kept by people who love those who love the Lord Jesus. We introduce all such to Mr. Phelps who will introduce them to other Christian people of the town.

F. C. M.

CORRESPONDENCE.

TEN DAYS IN THE ROCKY MOUNTAINS.

BY REV. J. W. ALLEN.

Denver is a beautiful young city of 22,500 inhabitants. It is situated upon the plains, about fifteen miles from the foot of the mountains. Perhaps no city in the United States has so much written about it at the present time, and yet "it keeps ahead of chronologists." It is a wonder to the traveler. Every visitor is surprised at the substantial appearance of the buildings, and the beauty of the streets, which are lined with shade-trees, all of which are entirely dependent upon irrigation for their life. The water is brought from the Platte River, a score or more of miles away, and runs through every street in the city, giving life to trees, shrubbery, flowers and garden products. It is marvelous what a bright oasis has been made in the desert.

After a brief rest in this place, the Assembly excursionists are off for the mountains, whose "snow-capped summits" are in full view, and are beckoning us away to their cool retreats. An hour's ride brings us to Golden City, seventeen miles distant, and handsomely located among the foot-hills, which hide it from view until its presence bursts upon us, revealing a perfect "gem in the mountains." Here we take the Colorado Central narrow gauge cars, and enter upon the most wonderful railroad excursion to be found upon the continent. For two hours our train climbs the Clear Creek Canon, wriggling around the sharp curves, and affording us most delightful views on either side. Like the waters of Lodore, the stream comes dashing down its rocky way, tumbling over precipices with foam as white with its dashing as the snow upon the peaks, sending a thrill of terror through those who fear a forced bath in its plunging waters. We have an open car which enables us to look out upon the wonders which everywhere greet the eye. The

effect is startling, coming as we did over the plains for hundreds of miles, where there was scarcely a tree or rock to relieve the monotony. Now towering rocks from 2000 to 3000 feet high, sometimes almost perpendicular, at others sufficiently oblique to be covered with pines, which seem almost to grow out of the solid stone. The scene is ever varying, and at every moment calling forth new expressions of wonder and amazement from enthusiastic admirers until the stock of adjectives are exhausted and new ones are coined. When more gifted pens have failed to give to those who have studied the best descriptions—any adequate conception of the grandeur and majesty of this scene, your correspondent must stop and simply say "come and see." It is worth a journey across the continent.

At Floyd's Hill, thirty-five miles from Denver, the present terminus of the railroad, we take the stage, or rather several of them, and proceed six miles over a splendid mountain road, abounding in scenery, to Idaho Springs, a charming resort, where a bath in the warm soda water, which at a high temperature flows from the mountain sides, and a good dinner prepare the tourist for a further stage ride of fourteen miles, to Georgetown, which is practically at the head of stage navigation. This is a vigorous young city of 3,000 inhabitants, at an altitude of 8,500 feet above sea level. Here most of the excursionists spend the Sabbath, worshipping with our little flock who are just completing a house of worship.

Monday—Many of the party go upon the mountains which environ Georgetown, and visit Green Lake, whose altitude is 10,000 feet, thence through banks of snow to the summit of Mount McClellan, from which they can see the waters flow both towards the Atlantic and Pacific oceans.

Tuesday—A journey of twenty miles carries us via Idaho Springs, and up, up, up the Virginia Canon over the mountain heights, through a cloud which enveloped us just as we reached the summit, to Central City and Black Hawk, both famous mining towns. The business portion of Central City was destroyed by fire a few weeks ago, entailing a loss of \$700,000, which is as complete a disaster for this mining town of 2,500 inhabitants as was the Chicago fire for the City of the Lakes. In the parlors of the Teller House—a magnificent hotel, which would do credit to any city, a meeting of the tourists was held to express inter-

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est and sympathy with our church here, which, although the building escaped the fire, still is burdened by a debt of \$3,000, which the congregation now are unable to carry. After hearing reports from Mr. Jackson, and Mr. H. B. Gage, the pastor, it was resolved that we extend aid to the struggling flock. About \$800 was pledged at once, and a committee appointed to prepare a statement and appeal to the Church at large for further assistance. This is an object most worthy of Christian benevolence, and it is to be hoped a prompt response will be made.

From Central City four or five hours staging brings us over a high mountain range (from which we see some of the grandest views of the whole trip) to Rollins, a mountain hotel in a beautiful park on Boulder Creek. Here we gather around the fire as though it were a November day. This would be a lovely spot in which to rest from the heat of summer. Hunting excursions might be made in any direction, especially over the snowy range, into Middle Park, only fifteen miles away, where abound all kinds of game and mountain trout.

After a night's rest we proceed down Boulder Canon, a distance of twenty-three miles, to Boulder City, situated on the edge of the plains. This, in many respects, is the most romantic ride of the whole one hundred miles staging in the mountains, which here are the most rugged and precipitous. The waters dash over rocks and rush furiously forward towards the plains. The scenery of Boulder Canon is inconceivably majestic, picturesque and sublimely grand. Language cannot portray the amazing and indescribable impressiveness of the awe-inspiring scenes that break upon the view at every turn of the astonished eye. A realizing sense of the amazing and bewildering variability of the scenery can only be had by personal observation."

From Boulder City, we return to Denver by railroad — distance twenty-eight miles — passing by many fine farms, which are irrigated by the waters of Boulder Creek. In this region there are many coal mines with veins ranging in thickness from five to twenty feet. These are some indications of the vast resources of this section of country.

A day's rest in Denver, and we are off again, to see some of the wonders of Southern Colorado. By the courtesy and generosity of the Denver and Rio Grande Railroad Co., three magnificent narrow gauge cars are placed at our disposal. Seventy-five excursionists have a free ride, by special train to

Pueblo, 118 miles and return. This road creeps along the foot of the mountains most of the way, at times passing through a beautiful farming country, well improved and covered with herds of cattle.

The road is in splendid condition, rivaling our best eastern broad gauge roads in the comfort and speed with which passengers are transported to the president, whose mansion is in the mountains, a most romantic spot in Glen Eyrie, from whom we received personal attention. As well as to the company whose business he manages, our excursion party tender hearty thanks for the marked liberality shown.

The Sabbath, June 14th.—Was spent at Manitou, at the foot of Pike's Peak, which is a popular resort for pleasure seekers, and is fast becoming a fashionable watering place.

Here are the celebrated soda and iron springs. To describe the resplendent scenery which surrounds this most interesting spot would occupy too much of your valuable paper. Within an hours drive are to be found the Garden of the Gods, Cheyenne Canon, Bear Creek Canon, Monument Park, Glen Eyrie, The Ute Pass, etc., etc. And only nine miles away is the summit of Pike's Peak, 14,300 feet above the sea level, and nearly 8,000 feet above the Cliff House in Manitou. To this height every traveler wishes to climb. It is an arduous task, a feat to which your correspondent can testify from experience. To those who are sweltering in their homes, it may seem refreshing to clambering over the snow banks, away above the clouds at times. But a task which requires the utmost exertions, in an atmosphere which is so light as scarcely to permit exertion without exhaustion; it is more a matter of curiosity than pleasure and comfort, which takes the tourist to this "home of the snow."

We trust our tour has not been without profit to others as it has not been without benefit to ourselves, the freedom from our usual toils, and the invigorating influence of this pure air will brace us for new and more earnest work. Our devotional services, by the way, on the cars and in the hotel, binds our hearts together, and teaches us the blessedness of "communion of saints." The last Sabbath we spent together was at Manitou. There being no "house of worship," our services were held in the parlors of the hotel which were freely given for the purpose. Rev. O. S. Thompson, of St Louis, preached to us a very able sermon in the morning, and in the evening the sacrament

of the Lord's Supper was dispensed. It was an impressive and interesting season. About one hundred strangers from all parts of our land were gathered in those rooms. The great majority were of our party, but others took part with us in the ordinance.

Far from our homes and churches, surrounded by strange scenes, all were drawn very near together, and very near the throne of grace. Covenant vows were renewed, and thanks were given to a kind Father who had watched over and protected us in our journeyings, and permitted us to look upon His wonderful works.

Denver, June, 18, 1874.

The Meeting of the Presbytery.

The Presbytery of Colorado convened in the Presbyterian Church last evening, at 8 o'clock, and was opened with a sermon by the moderator, Rev. W. E. Hamilton, of Pueblo, on the "Duties of Presbyters to the Church." After the sermon the Presbytery was duly constituted by prayer.

The roll being called, almost all the churches of the Territory were found to be represented.

The committee on devotional exercises reported that, according to invitation, the pulpits of the various churches of Central and Black Hawk would be supplied on the Sabbath by members of the Presbytery. The appointments will appear in our next issue.

The moderator announced that the meetings of the Presbytery would all be open to the public. On motion the Presbytery adjourned to meet to-day at 9 o'clock a. m.

Presbyterian Home Missions.

The only Illustrated Home Mission Paper in the United States.

To pray more intelligently, and labor more earnestly for the conversion of our whole land, to keep informed of the progress of the work, and sustain a Home Mission paper, subscribe for the

ROCKY MOUNTAIN PRESBYTERIAN,

\$1 a year, 25 copies for \$12.

Address

Rev. SHELDON JACKSON,
Denver, Colorado.

Perambulating Preachers.

The coaches Saturday evening brought up quite a number of gentlemen who were delegates to the General Assembly of the Presbyterian Church, recently in session in St. Louis, who, having concluded their arduous labors, very sensibly determined to take a run out to the Rocky Mountains for a few days' recreation. The following list comprises the number who came up Saturday evening, most of the party being clergymen:

H. E. Niles, York, Penn.

S. Bush, Troy, N. Y.

T. W. Hynes, Bond Co., Ill.

J. L. Everett, Elmira, N. Y.

W. E. Marvin, Penn.

J. C. Spencer, Penn.

J. M. Campbell and wife, Altoona, Pa.

W. W. Moorhead and wife, Greensburg, Penn.

D. W. McConoughly and wife, Latrobe, Penn.

J. G. K. Truair and daughter, Syracuse, N. Y.

G. T. Baldwin, Trenton, Ill.

N. W. Cary, Philadelphia.

C. P. Skinner, Westfield, N. Y.

A. McA. Thorburn, Spencerport, N. Y.

O. S. Thompson, St. Louis.

E. B. Thomson, Piqua, O.

W. P. White, Plymouth, Penn.

W. K. Smith, Boylan's Grove, Iowa.

C. B. Gardner, Cuba, N. Y.

On the Sabbath, the Methodist, Presbyterian and Congregational pulpits were occupied by eminent divines belonging to the party, and some good sermons were listened to.

Early Monday morning the party started on horseback for a visit to Green Lake and the summit of McClellan Mountain by the Snake River Pass route. The day was a magnificent one, cool and pleasant with cloudless skies. Several gentlemen, residents of Georgetown, accompanied the party, and provided them with an excellent pic-nic dinner at the foot of the Range. They spent an hour on the summit, in rapt admiration of the grand panorama of mountains, parks, streams, and forest spread out before them. Several of the party who had visited all the prominent peaks of the Alps, were honest enough to confess that never had they beheld scenery so grand, mountains so stupendous.

They returned in the evening greatly pleased with their ride.

Monday evening several other excursionists belonging to the same party came up, having spent the Sabbath in Idaho Springs. These returned with the others next morning, without having an opportunity to visit any point of interest in the vicinity.

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Ascent of Mount McClellan—Green Lake—
—Timber Line—The Snowy Range—
Gray's Peak—The Clear Atmosphere—
The Pacific Slope—Lunch in a Miner's
Cabin—A Jack Train—An Adventure.

Correspondence of the Syracuse Journal.

GEORGETOWN, Col. Ter., June 8, 1874.

At eight o'clock this morning a cavalcade of about thirty persons started from the Barton House in Georgetown to make the ascent of McClellan mountain, a lofty ridge adjoining Gray's Peak, one of the highest summits of the snowy range of the Rocky Mountains. The group was composed of doctors of divinity, untitled clergy, laymen of the Presbyterian General Assembly, and three young ladies, one from Syracuse and two residents of Georgetown. These three ladies were the only ones among the ladies of the excursion party who felt they had the endurance and the courage to make the ascent of the mountain. A ride of eighteen or twenty miles on horseback along the mountain ravines and up the mountain steeps was an undertaking that required not a little resolution and courage.

Three or four of the party were experienced mountaineers, and the lead of the expedition was at once entrusted to their hands. Mounted on surefooted mountain horses the enthusiastic party set off, the more eager hurrying to the front, and the more prudent and sedate, in long procession, bringing up the rear. Most of the way we followed the path of the dashing torrent up the gullehes of the mountain until we reached the base of those gigantic domes, which swelled up before us to the very clouds. About three miles from Georgetown we made a slight detour to visit Green Lake. It is a small body of water, filling a cavity which is probably an extinct crater, about eighty feet in depth and the water of crystal clearness, so that objects on the bottom can be distinguished from the boat upon the surface. This lake is 9,400 feet above the sea level, and is a favorite resort for tourists.

After leaving the lake we encountered occasional patches of snow lying in sheltered localities, and soon came to drifts, some of which blockaded the pathway so that a passage had to be cut through them for the horses. At an altitude of about 11,000 feet we reached the timber line, above which no tree or shrub is visible. Below this line the sides of the mountains are partially covered with a scanty growth of pines, but in the vicinity of mining operations, even these have been cut away, leaving nothing but bare and desolate rocks. Above the timber line, wherever there is a scanty soil, beautiful clusters of red and yellow flowers and blue forget-me-nots, of dwarfish size, cover the ground like moss, the more beautiful because they "bloom unseen" and waste their sweetness on the "mountain air."

Through this very mountain under our feet runs a rich vein of silver ore which is owned and worked by T. M. Oviatt, of Georgetown, the leader and guide of our excursion party. Some of us elambered down to the entrance of his mine and procured specimens of the ore just taken out, worth four dollars a pound.

After spending all our allotted time in the grand survey of the magnificent panorama of mountain ranges and the distant plains on the east, the party remounted their horses and prepared for the long descent. A brief experience of this kind of riding down hill, however, led many to conclude it would be less perilous to be on the ground than on horseback, and not a few at once dismounted and made the precipitous descent on foot. The kindness and forethought of Mr. Oviatt, led him to send one of his men to the miners' cabin at the foot of the peak, to make coffee for the party. On our arrival we found not only a supply of fragrant coffee, but an abundance of edibles in readiness for us. We thus learned how the miners, live, but we fear the ravenous appetites of the party made such an inroad upon the supplies of the miners as to threaten a famine unless speedily provisioned again from below.

After lunch all set off again in high spirits, and the cavalcade dashed along the narrow pathway rapidly down again to the level of human habitations. The three young ladies of the party seemed especially to feel the exhilaration of the place and the occasion, and, though little practiced in riding, exhibited a fearlessness and daring that excited the admiration of their companions.

At one point of the descent we met a "train of jacks," carrying supplies up the mountain and over "the divide." These animals follow each other in single file, guided by the voice of the conductor, and they will safely climb the most perilous ascents and walk where a man could scarcely hold his footing. On one of them was strapped a large traveling trunk, on another a quarter of beef, and not unfrequently they carry up, to the highest point of the mountain, lumber for the construction of miners' cabins. In one narrow pass our own steed collided with an ascending mountaineer on horseback, but fortunately for us, our opponent got the worst of it and was knocked off the pathway, his horse skilfully catching a foothold five or six feet below us.

At length, after a day of hard work, but of exceeding great enjoyment and delight, we all safely returned to our quarters, impressed with reverential thoughts of "Him who setteth fast the mountains, being girded with power." T.

PRIZE OFFERED FOR A HYMN.

A PRIZE HYMN WANTED.

"The Rocky Mountain Presbyterian," (Rev. Sheldon Jackson, D. D., Editor, Denver, Colorado), is authorized to offer a PRIZE of *one hundred dollars* (\$100), for the best Home Mission HYMN, suitable for public worship; also, a PRIZE of *fifty Dollars* (\$50), for the best Home Mission POEM, of not less than 48 lines. The following gentlemen have kindly consented to act as a committee of award: Rev. EDWIN F. HATFIELD, D. D., Rev. IRENACUS PRIME, D. D., and the Rev. THOMAS S. HASTINGS, D. D., all of the City of New York. Contestants will address the Rev. Dr. HATFIELD, on or before July 1st 1875, attaching a *nom de plume* to their hymn, or poem, and giving their true name in a sealed envelope. Honorable mention will be made of the more meritorious hymns and poems. Should forty or fifty suitable hymns be contributed, they will be published in a small volume, as a Home Mission Collection of Hymns. All the manuscripts forwarded to be at the disposal of the "Rocky Mountain Presbyterian."

HOME MISSIONS.

In view of the necessities of the Board of Home Missions, and of the serious facts that the said Board is in debt, and many of its missionaries in a suffering condition, be it

Resolved, 1st. That our pastors be earnestly requested to present to the people the facts above alluded to, and that the congregations be affectionately urged to increase their contributions to this Board.

2d. That the congregations that have not contributed to this object, be requested to do so as soon as possible.

3d. That the very closeness of the money market, instead of leading Christian men to withhold from the Lord their gifts, ought to be a motive for increased faithfulness.

4th. That this Synod esteem the Sustentation Scheme, now committed to the Board of Home Missions, to be of very great importance to the success of our Church and the honor of religion, and that the principles upon which it has been hitherto conducted are well calculated to develop the zeal and resources of the Church in pastoral support. Therefore, the Synod earnestly recommends to the churches to take up collections for this branch of the Home Missionary work.

5th. That the Committee of Missions of each Presbytery be requested, by circular or otherwise, to bring this cause before each one of the congregations.

MINISTERIAL RELIEF.

In view of the facts that have come to the knowledge of this Synod, in regard to the necessities of the Committee of Ministerial, Widow, and Orphan Relief, and in regard to the actual sufferings of many of our aged and indigent ministers, and the widows and orphans of deceased ministers for want of aid be it

RELIGIOUS PROSPECTS AT SALT LAKE CITY.

The very energetic pastor of the Presbyterian church at Salt Lake City, whose new edifice has just been dedicated, writes us as follows in regard to the prospects of religion in that centre of Mormonism:

Salt Lake City, Oct. 13th, 1874.

Dear Evangelist: The Presbyterians of Salt Lake have at last "a local habitation." Our church was dedicated last Sunday in the presence of six hundred people or more. The Rev. Dr. W. A. Scott from San Francisco preached the sermon. Rev. Dr. Sheldon Jackson of Denver; Rev. J. M. Turner of the Episcopal church, Salt Lake; Rev. W. M. Barrows of the Congregational church, and Rev. S. F. Stein of the Methodist church, all were on the platform, and took part in the exercises. This new church building cost \$18,500, finished and furnished. The lot, ten rods square, and one of the most admirable and eligible of the whole city, with dwelling on it, cost us \$11,000. We have a debt remaining of about \$7000 on the whole property.

We feel now that God is opening before us "a great door and effectual." The field for Christian work here was never so promising. A great revolution is in quiet progress among this people. Many are seeking for the Gospel as it is in Christ. If we had ten times the working force we now have, it could all be utilized. The Apostate Mormons are coming to us, offering their houses, and asking us to meet, pray with, and teach their families, the truth as it is in Jesus. There is no such field as this in all our great country. We now ask for the prayers of God's people, that the Holy Ghost, with Pentecostal blessings, may descend and dwell with us. A request came to us a few days ago for an evangelical minister from a settlement where forty families apostatized in a body from the Mormon Church. In no part of our country is the "field whiter to the harvest" than in Utah. In no other section is Satan more active, or error more protean in form. Yours fraternally,

JOSIAH WELCH.

UNION COLLEGE honored herself in bestowing the degree of D.D. upon Rev. T. E. Bliss, a Colorado Home Missionary.

Missions in New Mexico.

The Rev. Mr. Annan, who has from the beginning watched the effort made by our Church in establishing Christian institutions in Las Vegas, New Mexico, writes as follows concerning the progress there made:

"Are there any results which justify the outlay already incurred, or which warrant the hope that evangelical religion will be permanently established in this place within any reasonable time, and be a powerful agency for good among this people? What has been done for the advancement of the Master's cause? The reply may be 'very much,' or 'very little,' according to the point of view from which we consider the subject, or according to the unit of measurement or standard of comparison which we employ. In every case of labor continued through years among such a people as this, if it have been in any good degree earnest and faithful, much is accomplished, which it is not easy to put down in a schedule or statistical table.

"Much that has been done is preparatory for future work, and for future results. All the pastors in the older regions are sowing seed for future harvests. But the difference is this, that while pastors in long-settled communities are sowing for others to reap, they are also reaping what others have sowed, whereas here there was no one years ago to scatter the precious seed of the gospel truth, and consequently there is no reaping. As yet the labor is almost wholly of that kind which looks to the future, and looks to the promises, and which is sustained by hope.

"We have a good, neat, small church building, with a commodious school-room attached. In the church the Scriptures are read every Sabbath, and the attempt is made twice every Sabbath to utter plainly and simply some gospel truth. A Sabbath school is regularly maintained. A church has been organized, and a few of the members (the whole number is yet small) are walking, in good degree, worthily of their calling and their vows. They keep the Sabbath, and in general, in some measure, adorn the gospel. Consequently their example and influence are good. The attendance on the Sabbath services is small, but the attention is good, and

the apparent interest, and the whole effect is, to the missionary's apprehension, very encouraging. Some of the native Mexicans are regular in their attendance, and they join in the reading of the Scriptures, or they listen attentively to the reading of others, and also when they are addressed from the pulpit. A large amount of inspired and evangelical reading has been put in circulation among the people, and while I cannot doubt that some of it has found its way into the fire, I am quite as well satisfied that much of it has been thoughtfully read.

"A free school has been established, and its influence seems to be increasing. Its influence is manifold, or at least two-fold. In it children are taught to read, and they acquire also some other useful knowledge, and hear a portion of the word of God daily, besides reading in it (some of them) as a text-book, and listen to a brief religious service. In addition to this, the school, it is clear, has been a stimulus to other efforts in the same direction; and whether the cause of popular education makes progress among this people under the impulse of envy or of good-will, we rejoice therein, yea, and will rejoice.

"Still further, some seem interested in the gospel message, which they hear from Sabbath to Sabbath, and are evidently thinking definitely on the subject of renouncing entirely their connection with Romanism. During the passing week four people have called on me for the purpose of talking on this subject—two men and their wives. The men can read. They had been to see me before, one of them repeatedly, and had procured Bibles, and some other good books and tracts, and the one to whom I addressed my conversation chiefly, had evidently read portions of the Scriptures to good purpose.

"Do you frequently go to the Catholic Church?" I asked.

"No, never," he replied.

"Why not?"

"O! they don't teach us any thing there. I don't understand any thing they say."

"I have repeatedly said that I doubted whether I had wisdom enough to be a missionary in such a field as this. And in connection with such facts as that just stated, the wisdom needed is that which

will keep at the right distance from two extremes. For, on the one hand, by having too little confidence, and being too sure that nothing good can come out of Nazareth, we are in danger of repelling those who seek our fellowship, and who might properly be admitted into it, and thus of quenching the smoking flax when it should rather be kindled into a flame; and on the other hand, unless we are very careful, we shall be too confiding and too easy, and admit numbers of utterly unworthy people into the Church. But we are bound to thank God that, as we confidently hope, a good work has been begun.

"Las Vegas, New Mexico, Oct. 24, 1873."

REV. SHELDON JACKSON, who will preach here on Sabbath, according to appointment, is Superintendent of Presbyterian Missions for the Rocky Mountain Territories. We clip the following notice of his work from the *Denver Tribune*:

A GREAT WORK.

Dr. Mcnfort, proprietor of the Cincinnati *Herald*, having visited Denver, thus editorially refers to one of our citizens, Rev. Sheldon Jackson, who gives the following summary, in his annual report, sent to the Board of Home Missions, viz; 29,055 miles traveled during the year; 5 churches organized; 15 places supplied with regular preaching; 8 ministers supplied with places; 8 churches built; 4 churches commenced; 37 lots secured for churches; \$7,815 secured from abroad for church buildings by personal effort and influence. \$4,000 secured from mission churches on the field toward the support of their ministers over and above what they did the year previous. To Mr. Jackson's diligence, wisdom and fidelity, the Church is largely indebted for the progress of our cause in these new countries, and his field of labor and usefulness was never so promising as at present."

The Episcopal and Presbyterian Societies have purchased a half square of land just east of the School building, on Front street. The former are making the necessary preparations for building a handsome brick church this winter. The entire structure will probably be finished by the middle of January. We understand the Presbyterians will build next season.

Our Presbyterian Churches.

On Sunday last Rev. E. P. Wells gave notice that a movement was on foot looking to the consolidation of the two Presbyterian churches in this place, and their interests, into one grand union church, after the manner of some of the churches East. He stated that after the great fire in Chicago, the First and Calvary Presbyterian churches of that city united with great success, and are now doing the Lord good service, and with peace and harmony.

We see no reason why such a consolidation cannot be had here, and with happy results. Of the details of the plan we are not able to speak definitely, but will give them as soon as the plans proposed are learned. We are glad to know that the movement, although in an embryotic state, is becoming very popular, and we wish it success.

Denver.—A movement is on foot, looking to the consolidation of the two Presbyterian Churches. We understand that it meets with great acceptance in both churches, and will carry almost unanimously, provided the remaining pastor will resign his charge, thus leaving both churches free. Having been over one of the churches through all the troubles, it could hardly be expected that the other church would unite on him. This necessary step to the union, while one of great trial to an attached people, is yet so reasonable and proper that many of them seem willing to sacrifice their own personal feeling, in order to secure so desirable a blessing as the peace and prosperity of the church. The welfare of Zion is dearer to them than their own feelings.

Such a resignation for the welfare of the cause does not necessitate a removal of the minister from the city. If he is willing he can take charge of the new churches that will then be established, one of which will be in the neighborhood of his own residence. Let all pray for the peace of Jerusalem.

CHRISTMAS FESTIVITIES.

How Christmas was Enjoyed by the Young Folks.

The Christmas Festival has been observed with great heartiness by the various Sunday Schools. The Presbyterian Sunday School, under the Superintendency of Mr. Parsons, held their celebration in the Liberal Institute, on Thursday afternoon, ample preparation having been made by the members of the Church in decorating the hall with festoons and wreaths, and chaplets set off with ribbons. Two large Christmas trees set up on the platform, were fairly loaded with presents, many of these consisting of valuable articles, with cornucopias and candy bags *ad infinitum*. The Pastor and members of the Church with their friends assembled in great number, and the Sabbath School children, numbering upwards of one hundred, were placed nearest to the centre of attraction, to be on hand to receive the good things in store for them. At 1:30 o'clock, the School Superintendent gave out a hymn, which was sung by an advanced class, this was followed by a recitation by one of the scholars. These exercises were continued for some time, then the work of distribution commenced. Provision seemed to have been made for all. The children were all bountifully provided for, then the Superintendent and the teachers, several members of the Church, and the "unknown person" of THE TRIBUNE. The young folks manifested intense delight at the treasures placed in their hands, and considerable mirth was created at the *bizarre* character of the presents given to some of the adults. Cake was then served to the whole company, and there being an excess of this comestible, the capacity of some of the larger boys was tested to its full limit in doing away with the superfluity.

The last exercise upon the programme was the presentation to the pastor, Rev. Mr. Welsh, of a handsome gold-headed cane for his own

use, and a sum of money to purchase a Bible for his pulpit. Rev. C. C. Stratton was called upon to make the presentation speech, which task he performed with his accustomed aptness and good humor. The whole entertainment was exceedingly enjoyable and great credit is due to the members of the church for their large hearted liberality.

Change of Base.

We understand that the National Park building, which was formerly used as a beer garden, will be occupied for the present as a place of preaching. The Presbyterians will hold divine service in the building every Sabbath afternoon at half past two o'clock—the first service to be held on Nov. 16th. The purpose is to organize a Presbyterian church at that point for the accommodation of the citizens in that neighborhood. The Rev. W. Y. Brown has charge of the enterprise, in connection with other points in the suburbs of the city. It is a good work, and we have no doubt it will receive, as it justly deserves, the cordial coöperation of the people generally in the neighborhood.

The Churches.

A large congregation assembled at the Seventeenth street Presbyterian church yesterday morning. The new pastor, Mr. Sample, had not arrived, and Rev. Sheldon Jackson, preached from a clause of the twenty-second verse of the twenty-first chapter of John, Christ's words to Peter, "What is that to thee?" The subject was individual duty and individual responsibility. The standard of duty for each one was the responsibility put upon him by Christ. To excuses for a failure in duty because others were unfaithful; because the affairs of the church were not managed according to one's own ideas or because there were unworthy members; the answer came "What is that to thee." In the evening the subject of Mr. Jackson's discourse was "Reforms, true and false."

COLORADO.

Denver.—The Rev. E. P. Wells preached his fifth anniversary sermon as pastor of the First Presbyterian church of Denver, on Sabbath, Nov. 9th. The relation is thus becoming time honored, as they count years in that new and enterprising community. Mr. Wells was only twelve days from Williamstown, Mass., where he had been stated supply of the First Congregational church, when he commenced preaching in Denver, and he was called to his present post two weeks later. During the five years there have been received by profession, 86; by letter, 132; total, 218, and with the 21 old members making 239 members. Of this number three have died, eighteen have been dismissed to join other churches, and one suspended, in all 22, which leaves the present actual membership of the church 217. Referring to the deaths, the pastor remarked: "The general estimate is, that in 100 members of any church, three deaths a year will occur; but here are three deaths in five years, two by accident and one from old age. I know not what to attribute this, other than to correct habits of life, and a salubrious climate." The financial strength of the church is shown by the receipts, which are given as follows: in 1870, \$1300; in 1871, \$3011; in 1872, \$3217; in 1873, \$5507. Of the present membership 90 are males, and 147 females; 35 adults, and 54 children, in all 89, have been baptized; 85 couples have been united in marriage, and Mr. Wells has officiated at just 100 funerals.

The *Denver News*, the principal paper of all that region, thus concludes its notice of this anniversary discourse: "These facts are ample proof of the success of Mr. Wells' ministry. Few churches, and few pastors can show a record like this. During his residence and ministry in our city Mr. Wells has made for himself a name, and created an influence which has been potent in its power for good, and for the cause for which he is so faithful a worker. A truer, nobler man, a better Christian, a more devoted pastor it was never the good fortune of any church to possess."

THERE is talk of building an addition of some twenty feet to the front of the First Presbyterian Church, 15th street, extending it to the sidewalk, and increasing its seating capacity to 450.

WHEN the religious press endorse a steal of \$40,000,000, and denounce efforts made for its recovery, the least that can be said is that they occupy a very low plane of morality, and entertain very loose ideas of the responsibilities of public men. The late issue of the *Rocky Mountain Presbyterian* copies from *Harper's Weekly* an article denouncing the government suit against the men who plundered the Union Pacific road, and the national treasury, with the following endorsement:

A recent number of *Harper's Weekly* has an article so discriminating and just with reference to this great national highway, that we transfer it to our columns. The present development and evangelization of the Rocky mountain territories would not have been accomplished without the building of this road.

The only conclusion to be drawn from this is that the *Presbyterian* thinks that the Credit Mobilier ring, which stole \$40,000,000 from the revenues of the Union Pacific road ought to be permitted to get away with their plunder.

The celebration at the Presbyterian Church was also on Christmas eve, and was largely attended by the people in general as well as by those directly interested. The decorations were of evergreens alone, which, as they were relieved by neither tapers or flowers, did not show to as good advantage as they otherwise would. The address by the pastor—Rev. R. L. Stewart—was brief but eloquent, and was filled with the true spirit of the song that the shepherds heard. The choir connected with this church gave some choice selections, the organ being efficiently handled by Mr. E. D. Coe.

The *Denver News* says that during the four years spent in the territories, as the superintendent of the Presbyterian work therein, the Rev. Sheldon Jackson has traveled one hundred thousand miles, organized forty nine churches, and secured one hundred and fifty thousand dollars' worth of property for his denomination. During a recent visit to the town of Trinidad Mr Jackson organized the Finest Presbyterian Church in that place with twelve members. Several others are expected to unite soon.

The Religious Future of the Rocky Mountains.

NO. 2.

THE moral, educational, and religious future of this backbone of the continent, is a theme of the deepest interest to the statesman and the Christian.

If the million square miles designated shall, at a future day, contain even ten million souls, but ten to the square mile, how shall this ten million people be brought and kept under Christian influences?

Note some of the difficulties. And first, the family institution, the foundation of all pure and elevated society, is, or can be, but imperfectly maintained in its best type in a mining and grazing population. These employments take the father away and keep him away from his home to a large extent. The miner, and the grazer as well, is proverbially migratory and unstable in his movements, and either fails to form the marriage bond, or too often stands loosely to its obligations. And when he is faithful his influence over his children can be but slight, as for many months in the year he may not even see them. If the family attempt to follow his roving, then all the precious influences and sweet sympathies of home are broken up and lost in a rough and wandering life, full of hardship, bereft of all that is gentle and elevating.

Still more does this vagabond life operate against the educational welfare of the children and youth. Schools, even of the lowest grade, cannot be maintained over much of this territory for long years to come, both from the sparseness of the population and their migratory habits. Nor, of course, can the higher institutions of learning, the academy, the college, and the professional seminary, be maintained and supported as in a stabler and denser community. How, then, shall this scattered, wandering, homeless people grow up an intelligent, law-making, and law-abiding community?

Yet more important and difficult will be found the training of such a people in virtue and religion, without which free institutions cannot exist. Miners are met constantly who rather boastfully say they have not been inside of a church for five, ten, or twenty years, at the same time confidently proclaiming that "the orthodox doctrines are played out," "the ministry behind the age," "the Bible a book of myths," and "hell a heathen fable." Some of these same men were members of Christian churches when they left the Eastern

states. If the life they lead in these mountains destroys all the good of their early training, what will be the character of the children they shall train? And how can churches be formed and sustained in a population of only a hundred people on ten square miles—a people whose whole manner of life tends to destroy what is good and intensify what is bad in the heart? We are not saying that miners are worse by nature than others, but that the circumstances bring out in them all that is evil in our common nature. These remarks apply with equal force to the graziers, and to a large class of men—teamsters and others—engaged in supplying the mountaineers with the necessities and luxuries of life, elsewhere produced. We do not forget that the mining population congregate in towns and more densely settled communities to some extent, and that schools and churches can be sustained in such centres. These constitute the exceptions, as yet, and great numbers will be given up to a wandering and unsettled life for long years to come.

Such are some of the obstacles in the way of the evangelization of the present and prospective dwellers in this mountain region.

That the statesman who knows the necessity of general education, and the Christian who feels the value of Christ's gospel, have a vast and difficult work before them in the saving of this designated population needs no argument. We have no doubt it can and will be done, for our free institutions are to be preserved and the gospel is sure to prevail, but all the means at the command of the church must be used, and with an earnestness as intense and a perseverance as tireless as are the efforts of the gold-seeker in his rush and strain and tug for wealth.

Nor should the Christian people, who fill the Eastern and Middle states as far westward as Omaha, to which line the institutions of the gospel are firmly established, forget that their destiny, socially and civilly, is wrapped up with the future destiny of this mountain population. We are, and are to be, one people, under one government, and with homogeneous institutions, civil and religious; but this can only be by securing homogeneity of character in the citizenship. Hence our first and highest duty is to throw into these now rapidly forming communities the seeds of truth, the Divine Word, a sound and saving literature, and all possible forms of Christian influence which may hold vice in check and prepare the people for hearing the missionary and the pastor as speedily as they can be brought forward and the permanent powers of the gospel established.

J. M. S.

Rev. Sheldon Jackson, the celebrated Presbyterian pioneer in the Rocky Mountains, and editor of the Rocky Mountain Presbyterian, will address a meeting in Westminster Church to-morrow evening at 7½ o'clock, on "The Wonders, Vastness and Spiritual Destitution of our Territories." Mr. Jackson is a very eloquent and vividdering child, and, if possible, throw around them the speaker. No collection.

CHURCH SERVICE.—Last Sunday our citizens had an opportunity, for the first time in a long period, to attend divine service, and our new Minister cannot but congratulate himself on his good fortune in being called to preach to so respectable an audience, both as to numbers and intelligence. The Hall in which services were held is the most commodious in town and was nearly full. The sermon was listened to with the most profound attention, and every one seemed pleased both with the preacher and preaching. Mr. Wood presided over a congregation at Yonkers, N. Y., for the last three years, but has resided in the city of New York, and has come to settle with us, proposing to bring his family out as soon as practicable. He seems to comprehend the situation and is taking the right course to succeed in working good to all who may take an interest in that direction. As a preliminary step an effort will be made to inaugurate a Sabbath school next Sunday at three o'clock, when it is desired that all the children may be present and that the parents will come also. Preaching will occur at 11 o'clock in the morning and at 7 and a half o'clock in the evening at Court House Hall, the use of which is freely tendered by George Cassidy Esq., the obliging lessee of the property.

The Rocky Mountain Presbyterian reaches us for the month of October. This is a paper that every Presbyterian family in the Territory should welcome to their homes. Published by the Rev. Sheldon Jackson of Denver. Price \$3 00 per annum in advance.

HOME MISSIONS.

An Appeal to the Women of the Presbyterian Church.

BY REV. SHELDON JACKSON, D.D.

Many of you have written to myself and other home missionaries, asking us to look up for you a lost or wandering one, and, if possible, throw around them the influences of the Church. To all such appeals we have given immediate attention, and in some cases have had the unspeakable privilege of being instrumental in reclaiming your wandering ones, and bringing great joy to your hearts.

We now, in turn, feel constrained to appeal to you for help in saving your loved ones. Great danger is impending over them. Because the Church is withholding the Lord's money, mission stations are being abandoned, and your children left to the demoralization of communities without the gospel. The missionaries at these places have stood at their posts as long as it was possible. Some of them have consumed their entire worldly resources in supplementing the deficiencies of the Church in sustaining the work.

Some of them have endured great hardships, and made many personal sacrifices, that your children might have a preached gospel. And now, as a last resort before abandoning their fields, we appeal to the expressed and unexpressed anxieties of your hearts, and ask you also to make *personal sacrifices* with us for the spiritual welfare of your children. For you certainly are not willing to require strangers to make greater sacrifices than yourselves for your friends?

Our hearts are heavy, for widespread disaster to the cause is imminent, unless speedy relief is obtained. And that disaster *will result in not alone the children of the ungodly, but also in hundreds of the children of Christian parents going to their graves unsaved.*

Should *your child* be one of these, could you ever forgive yourself, if you do not personally put forth the most earnest efforts to raise all that is possible for Home Missions in your church, or circle of friends and influence; especially during these months set apart by the Assembly for special collections by the women of the Church?

The approaching collection will be a solemn event to them. There may be a retributive providence in it. If you withhold more than you should of time, effort, or money in this crisis, the place where your friends reside may be one of those which, because of the scarcity of funds, will not be occupied, and thus your friends be left to the hardening influence of a community without the gospel. On the other hand, if, after earnest prayer or the needed grace of liberality, you become straitened

in your large giving and active efforts to influence others, the community of your friends may be one of those that will be occupied, and perhaps your children (for it is not an uncommon occurrence,) be among the first fruits of the labor of the missionary.

Consider these two pictures, and remember that your own children are perishing. Will you hasten to the rescue?

These are not the words of an alarmist, but of one who knows whereof he speaks—of one who continually, in his work, meets these moral wrecks from Christian households—made wrecks by living in communities where ministers have not been sent, because of the want of funds for their support. And if fields now occupied by Christian ministers must be abandoned because of the fatal indifference of the Church to provide the needful funds, these wrecks will be greatly multiplied, and many more dishonored graves of the children of Christian parents will dot these western plains, and be found on our lonely mountain sides.

And there will be a life-sorrow in many more eastern homes, as the appalling truth dawns upon them, when too late, that their children are lost for the want of the gospel they might have had, but had not. Then let those in every church, who have friends on mission grounds, or who recognize the claims of the perishing upon them, make it—

1st. A matter of special prayer that their own hearts, and the hearts of others of God's stewards shall be so impressed with the importance of this cause, and the urgency of the present crisis, that they shall make unusually large offerings at this time—if necessary, even cast their jewels into the Lord's treasury, (Exodus xxxv. 22-29.) For what are gold and silver ornaments, and even precious stones, in comparison to perishing souls?

2d. Make it a topic of conversation at the fireside and in the family circle.

3d. Pray and talk over the matter in the prayer-meeting until all are enlisted.

4th. Call and consult with your minister. Your interest will quicken his, and lead him to speak earnest, burning words, if not preach a sermon in behalf of the cause before collection.

5th. If you have a collection in the church, notice what members are absent on that day, and call upon them for a collection during the following week.

Let immediate and strenuous efforts be put forth to relieve the Board of Home Missions of present embarrassments, and fulfil the pledge of the Church to her missionaries.

"HOW GOOD IS GOD TO ME."

How good Thou art to me!
Oh may I ever be
Faithful and true to Thee,
Thou God of love.

And be it e'er my will
Thy pleasure to fulfill,
Whose love shall guide me still
To realms above.

Should trials dark and drear
Be my allotment here,
Till all earth's hopes appear
To fade away,

Let joy my spirit fill
To see therein thy will,
To lead me onward still
In thy blest way.

Faithful and true Thou art,
Oh still thy grace impart,
Till my whole life and heart
From sin be free.

Till I shall live thy praise,
Love Thee in all thy ways;
Yea, every moment raise
Some note to Thee.

O Christ, receive my prayer!
I would thine image bear,
Would still thy guidance share,
Till life retires.

Oh make me Thine for aye;
Thine while on earth I stay,
And Thine where endless day
Its joy inspires.

R. W. L.

DANVILLE, Ky., Oct. 2, 1874.

COLORADO expects to increase her population 100,000 this year, and some sanguine ones put 300,000 as the figure. The emigration thither averages five hundred per day. And yet so wisely and systematically have been arranged the Presbyterian churches throughout the State that this large increase of population will go to strengthen and build up existing churches, and require but two or three more points to be occupied. 1879

At the fall meeting of the Presbytery of Colorado strong resolutions were passed recommending the Academy under the auspices of the Presbyterian Church at Monument, Col. Colorado parents, wishing a good school for their children, should write Rev. Chas. Taylor. 1879

THE STRANGER IN A STRANGE LAND.

The death of Mrs. Maria Arnold, wife of Rev. F. L. Arnold, was recently announced in the HERALD AND PRESBYTER. It took place at Omaha, Neb., while they were on their way from Laramie, Wyoming, to Sidney, Iowa, where he was to take charge of the Presbyterian Church.

Mrs. Arnold was a native of Germany. Her father, Johannes Ramsauer, was a distinguished educator; in early life an associate of Pestalozzi, and afterward superintended the education of the children of the Queen of Wurtemberg, and those of the Grand Duke of Oldenburg. The late Queen of Greece, wife of the predecessor of the present king, was one of his pupils, as was Prince Peter of St. Petersburg.

The Ramsauer family is a remarkably talented one. Several of the sons received the highest mark ever given by the German universities. Two of the sons are pastors of the two largest churches in the city of Oldenburg; another has superintended the education of the children of the present Grand Duke, and still another is an eminent lawyer, and the Grand Duke's private secretary. A daughter has had charge of the education of the daughter of Prince Peter of Russia, which daughter was affianced to the future emperor, but finally declined the alliance solely because her strength of Christian principle would not allow her to become a member of the Greek Church, without which she could not become empress. Mrs. Arnold herself had a brilliant mind, cultivated by eight years of continuous study under the tuition of her father.

A sister of Mrs. Arnold had become the wife of a missionary at Sierra Leone, sustained by the English Church Mis-

sionary Society. She joined the mission as an assistant, after spending two years in an educational capacity in the family of one of the English nobility. Mr. Arnold was connected with the Mendi Mission. His wife, an adopted daughter of Prof. Cowles, of Oberlin, soon fell a victim to the climate, and his own health was prostrated. He went to Sierra Leone in search of health. He there met Miss Ramsauer and married her. She embarked with him for this country, though told by the master of the vessel that they would probably have to bury him in the ocean. By a slow process he recruited, and in a rural place took charge of a very small church that had been almost extinct for years.

Thus she found herself transferred from the highest social and literary society in Germany, where every comfort and even luxury were at her command, to this retired position, to her one room with its borrowed bed, her husband still feeble, and, to use her own expression, *very poor*. With wonderful facility and tact she adapted herself to the circumstances in which she found herself placed. With her active mind and glowing heart she soon found her way to the hearts of the people, among whom she lived and labored.

But in a short newspaper notice we can not go into details. She suffered much from ill health. She became the mother of seven children. But successively at Windsor, at Rome and at Johnson, in Northeastern Ohio; at Marengo, Iowa, and at Laramie, in Wyoming Territory, her husband found her a helpmeet for him; and it was when, with the hope that her health might be improved by the change, they were passing to the new field of labor, that God met her on the way, kindly released her from further service on earth, and took her to her eternal home. It is hoped that she may hereafter receive a more extended notice in a more permanent form.

THOMAS ADAMS.

WINSLOW, Maine.

The town of Boulder

ITS SCHOOLS, CHURCHES, SOCIETIES, BUSINESS, ETC.

The town began with the first settlement of the country, but was not incorporated until the 3d of November, 1871. We propose to give brief sketches of its schools, churches, societies, and also notices of its professional and business men, as well as the industries which they represent, beginning with this number, and to be continued as material and statistics are gathered.

SCHOOLS.

From its beginning, Boulder has taken an active interest in education. The first school house of Colorado was erected in this town, a good frame building, costing twelve hundred dollars, begun in the Summer of 1869, and completed that year. There is much of interest connected with its history, which will be given at another time. Among the names deserving of honorable mention for aid to this early enterprise in behalf of education, are A. R. Brown; Tourtellot & Squires, and Geo. C. Squires; D. H. Nichols; E. Donnelly; A. A. Brookfield; the Wellman brothers; William Pound, father and sons; J. H. Decker; A. J. Macky; James and William Pell; M. G. Smith; Jonas Anderson; T. J. Graham, and others whose names are not now recalled.

The first legislature of the Territory fixed upon Boulder as the location for the State University. The last legislature appropriated fifteen thousand dollars for the same, on condition that the people of this place raise a like amount, which condition has been complied with, and fifty-four acres of land, on the fine terrace adjoining the town on the south, has also been donated for University grounds.

In 1872 the School District of which this town is the centre, built a new public school house, costing fifteen thousand dollars. The school is graded into four departments, occupying the four fine rooms of the new building.

The principal of the High School is Mr. A. W. Henry, with whom pupils may prepare for a collegiate course. The teachers in the lower departments are, respectively, Miss H. A. Connell, Miss S. C. White, and Miss Nellie Rankin.

A BAPTIST CHURCH

Has been organized in this place, but is without pastor or meeting house, but will move for both before long.

THE CONGREGATIONAL CHURCH.

This Church was organized in the grove near Valmont July 11th, 1864—fourteen members; under the direction of Rev. Wm. Crawford then of Central City, now of Green Bay, Wis. October 18th, 1865, Rev. Nathan Thompson, under commission from the American Home Missionary Society, came to be its pastor. He is with it still. He was graduated for college at Williston Seminary, Easthampton, Mass., in 1857, from Amherst College in 1861, and Andover Theological Seminary in 1865. He was ordained to the ministry in the church in his native town, New Braintree, Mass., Sept, 14th, 1865, to enter upon his anticipated duties with this church. His first Sabbath service with the church was in Dea. Hubbard's house, the family table being his pulpit, chairs, benches and beds being the seats for the people. Then until the middle of February, 1866, they worshiped in Dea. Barber's house, then occupied by Mr. O. L. Camp, the family occupying the larger room on the ground floor, and the pastor the smaller. The following Sunday they worshiped in the old school house—which, by the way, was the first school house in Colorado so far as known—and Mr. Thompson became the first minister resident at Boulder. Their present house of worship, a brick and stone edifice, with vestry on the first floor and audience room above, with tower and bell, 34x48 feet, ample for 200 sittings, is built from the first bricks made in Boulder. It was first used for worship the third Sunday in March, 1868, with unlathed ceiling, unplastered, boards protecting from the open doorway, temporary stairs, and temporary seats. The pastor revisited his old home in the fall of the same year, obtained from friends \$558, which, with \$500 donation from the American Congregational Union, enabled the Church to complete its house. It was dedicated July 10th, 1870, free of debt. Its first sittings were chairs. In 1873 the chairs were removed and neat and comfortable pews put in their place. These, too, have been paid for, largely through the efforts of some of the ladies. The whole cost of lots and everything has been about \$6,000.

The first deacons of the church were Joseph S. Barber and Perkins Allen. The present officers are: Pastor—Rev. Nathan Thompson; Deacons—J. S. Barber and G. F. Chase; Trus-

tees—Samuel Copeland, C. M. Farrar and H. C. Chedsey; Clerk—Joseph Chedsey; Treasurer—Mrs. G. F. Chase; Collector—S. P. Milner. The present membership is 46. Average congregation in fair weather, a hundred or more. The pastor's salary is \$1,200, of which \$300 is now raised by the church—mainly from the rental of the pews—and \$400 from the Home Missionary Society.

The first Sunday School in the town was organized in connection with the services of this church the third Sunday in April, 1866, with J. A. Maxwell as Superintendent. It was not recognized as a denominational school, but simply as "The Sunday School of Boulder." The Superintendent the past year has been Dr. B. Todd.

THE REFORMED EPISCOPAL CHURCH is represented in Boulder by the Rev. Jas. C. Pratt, who prepared for the ministry of the Protestant Episcopal Church in the University of Pennsylvania, Philadelphia, and the Theological Seminary of Virginia. His health failing him, he came to Colorado, and for a year has been laboring in the Territory for the extension of that Church, most of the time in Greeley, where his labors were abundantly blessed; about the first of October he came to take charge of the church here, in the absence of the Rev. H. M. Baum, who inaugurated the work in Boulder and had, a few months before Mr. Pratt came, started East to raise money to build a church, lots having been purchased and the foundation laid, but for some cause, and it is generally believed, on account of his views on the Indian question, the church authorities would not permit him to return. His stipend was discontinued and Bishop Spalding withdrew his letter commending his mission to the Church at large. The result has been that large debts contracted by Mr. Baum remain unpaid, and if, as we are informed, Mr. B. is permitted to have charge of an Eastern church, we see no just reason why he should be forestalled in his efforts to raise money to meet his obligations here, and go on with his work, especially as the citizens of Boulder aided Mr. B., understanding from a letter of Bishop Spalding to him that the Church endorsed and would be responsible for the work he was engaged in.

A few weeks since Rev. Mr. Pratt, claiming that great errors were taught in the Protestant Episcopal Church, viz: "The exclusive validity of Episcopal orders," "Baptismal regener-

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ation," "That the Christian ministry is a Priesthood," and that "The presence of Christ in the Lord's Supper is a presence in the elements of bread and wine," and being convinced by the action of the late General Convention that there was no hope of reform in the Church, withdrew from its ministry and united with the Reformed Episcopal Church.

The number of Episcopalians in Boulder is small, but there is a goodly number interested in the Church, and all, with but one or two exceptions, have expressed their sympathy with Mr. Pratt. The refusal of Mr. Baum's church property has been obtained, and they expect soon to put up at least a temporary house of worship. At present service is held in Arnett's Hall.

THE PRESBYTERIAN CHURCH

Was organized Nov. 8th, 1872, with ten members—present membership twenty-four. This society is erecting a brick church building on the corner of Front and Sixteenth streets, to cost, when completed, \$3,500. The pastor, the Rev. J. E. Anderson, was educated at Westminster College and Theological Seminary, situate at Fulton, Mo. Mr. Anderson came to this town the same month he was licensed to preach, Sept., 1872, and has had charge of this and several adjacent churches since their organization. He has been prompt and earnest in attention to the religious interests of the mountain towns, Nederland and Caribou.

THE METHODIST EPISCOPAL CHURCH.

In 1860 Rev. J. Adriance was appointed to Boulder and Golden.

In 1863 Rev. C. King was occupying the field.

In 1864 the place was unoccupied.

In 1865 Rev. C. H. Kirkbride preached occasionally.

In 1866 Rev. C. King came again for one year.

In 1867 Rev. O. P. McMains preached at Boulder and Valmont part of the winter.

In 1868 and a part of 1869 Rev. J. Smith served Boulder and Valmont.

Up to this time services had been held in the old school house. Towards the close of Rev. J. Smith's administration the Congregational church was occupied by the Methodists once a day, semi-monthly.

Rev. R. Van Valkenberg preached in the court house during a part of 1869.

Rev. R. W. Bosworth was the first Methodist pastor who resided in Boulder. His administration was during the years 1870 and 1871.

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He preached in Boulder every Sabbath evening. During these years the present church edifice was commenced.

At this time there were nine members and one probationer.

Rev. W. F. Warren succeeded Mr. Bosworth, and supplied Boulder and Valmont circuit during the years 1872 and 1873. During his administration the church was completed.

Rev. G. A. England, the present pastor, was appointed to Boulder in 1874.

The membership at present numbers sixty, and five probationers.

MASONIC.

Columbia Lodge, No. 14, A. F. and A. M., was organized, U. D., January 3d, 1867, at the town of Columbia, (Ward) in this County, with A. J. VanDeren as its first Master, and fourteen charter members. The following year Columbia camp having been mostly abandoned, permission was granted by the Grand Lodge of this Territory, at its annual session, in 1868, to remove the Lodge to this town. The first meeting was held in Boulder, October 24, 1868, since which time it has flourished passing well, and now numbers over 100 members. Their hall, in the Maxwell block, is very commodious and finely furnished with beautiful heavy carpets, carved Walnut furniture, easy arm chairs alternating with sofas, etc.

Its present officers are John M. Wilson, W. M.; J. F. Maxwell, S. W.; Clay M. Van, J. W.; Geo. F. Chase, Treas., and D. H. Nichols Secretary. The Lodge owns a cemetery of ten acres, adjoining the town on the South.

ODD FELLOWS.

Instituted in this town July 10th, 1869. No. 9, I. O. O. F. Officers—S. P. Milner, N. G.; H. G. Pendleton, H. D.; Charles Waldron, R. S.; W. B. Fowler, P. S.; John Day, T.

They meet every Monday evening, in their hall on the second floor of the Ellis store. The membership numbers sixty. The Society has been uniformly prosperous, promptly rendering aid to all its members in times of need, according to the rules of the Order.

GOOD TEMPLARS,

Golden Sheaf Lodge No. 19, I. O. G. T. Instituted by W. M. B. Sarell, of Golden, in September, 1868; charter surrendered March, 1871.

Phoenix Lodge No. 19, was instituted in September, 1874, and now has a membership of fifty. Officers: James A. Maxwell, W. C.

T.; Linnie Dwight, W. V.; S. P. Milner, R. S.; Mrs. Wilcox, T.; R. McCullom, F. S. Meetings every Tuesday evening, at Odd Fellows' Hall, Ellis' Store.

THE SPIRITUAL SOCIETY

Of this place hold regular meetings in Union Hall every Sunday afternoon at 2:30 o'clock. This society has no organization except a business committee to attend to purely practical matters. The attendance is made up mostly of the openly avowed adherents of the New Philosophy and of Liberalists who support the claims of free discussion. No creed or articles of faith are imposed as constituting membership, and thus everyone is left free to exercise the divine right of individual reason. There are probably not less than 200 defenders of Spiritualism in the county, while many more, and probably as large a number as above, will admit the intrinsic and fundamental idea which characterizes the faith. The idea is simply this: Death is only a translation of the soul to a more ethereal domain, and the laws of life are such as to permit of communication between the embodied and disembodied, who thus prove to us by personal identity the continued existence and immortality of the soul. Nothing like a creed or binding article of faith is permitted to shackle the mind, and everyone is left to "prove all things, and hold fast that

REV. HARRY L. JANEWAY, who so successfully cared for the mission at Leadville, Col., and secured the erection of a house of worship, has gone east on a visit. A Leadville newspaper says of him: "When he went into the pulpit, the audience thought him a boy of sixteen; when he came out of the pulpit, they thought him a man of fifty." 1879

THE Presbytery of Colorado has entered actively on mission work among the Mexicans, of whom there are 20,000 in the State. At their late meeting they licensed a Mexican Ruling Elder to preach to his countrymen.

REV. HENRY C. MCCOOK, of Philadelphia, has been contributing to the *Presbyterian* a series of valuable articles on Colorado.

THE COLORADO PRESBYTERY.

Its Deliberation in this City—Large Attendance and Harmonious Sessions—The Proceedings in Detail.

THE Presbytery of Colorado met, according to adjournment, at 9 o'clock yesterday morning. The first half hour was spent in devotional exercises. The services were led by Rev. H. B. Gage.

At the conclusion of the devotional exercises, Rev. Wm. E. Hamilton, moderator, took the chair, and the Presbytery was open for business. The letters of Rev. Delos E. Finks, and Rev. E. F. Robb, from the Presbytery of Cayuga; Rev. Joseph Patterson, from the Presbytery of Steubenville, and Rev. Sheldon Jackson, of the Presbtery of Montana, were presented. The letters being in order, the persons were received and their names enrolled.

The minutes of the previous meeting were read, and, upon motion, were approved; and the minutes of the Friday evening meeting were read and adopted.

A communication from the committee on benevolence and finance was received and referred to the appropriate committee.

A communication was received from the Women's Board of Foreign Missions, at Chicago, and was placed on the docket. A communication was also received from the Ladies' Board of Home Missions and was placed on the docket.

Rev. Wm. E. Honeyman presented a letter from the Presbytery of Winona, and asked to be received into this Presbytery. The letter being in order, Mr. Honeyman was received and enrolled.

The Rev. Geo. L. Spinning, of the Presbytery of Winnebago, and Rev. Wm. B. Truax, of the Presbytery of Chicago, were invited to sit as corresponding members.

The Rev. Sheldon Jackson reported the organization of a Presbyterian church, of 12 members, at Trinidad, Colorado, Messrs. W. S. Phillips and A. G. Stark, ruling elders. Upon request of the church, they were received into the Presbytery.

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Calls from the churches of Boulder and Caribou were presented for the pastoral services of Mr. J. E. Anderson. Upon a motion the calls were placed in his hands. Mr. Anderson signified his acceptance of the call from Boulder and his willingness to continue to supply Caribou.

The Rev. R. G. Thompson, Rev. D. H. Mitchell, and Elder Rosenkrans, were appointed a committee to make arrangements for Mr. Anderson's ordination and installation.

The Rev. Mr. Jerome, pastor of the Congregational church in Central, was invited to sit as corresponding member.

The Rev. Sheldon Jackson reported the decease of Rev. Ellis W. Lamb, and Rev. J. Sanford Smith, since the last meeting of the Presbytery, and, after a few remarks, presented the following papers, which were unanimously adopted:

Whereas, The late Rev. Ellis W. Lamb, though not a member of this Presbytery, was yet serving the church at Longmont at the time of his death;

Resolved, That it is eminently fitting that we should record, in our minutes, the high estimate we had formed of his talents, the christian graces by which his life was adorned, and his eminent qualifications for a successful minister;

Resolved, That we extend our most cordial sympathy to the friends of the deceased, and that the clerk forward them a copy of this action, and furnish a copy to the *Rocky Mountain Presbyterian*;

Whereas, God in His All-wise Providence, as the sovereign disposer of all events, has entered this Presbytery and removed from us Rev. J. Sanford Smith, pastor of the Presbyterian church of Golden; Therefore

Resolved, That this Presbytery enter upon their records their expression of sorrow, that they shall no longer enjoy his judicious counsels and wise decision, which made him so valuable a Presbyter, nor his spiritual conversation, which made him so greatly beloved;

Resolved, That we tender our cordial sympathy to the widow and children in this hour of their sorrow; to the church at Golden, deprived of so efficient a pastor, and to all who in any way came under his pastoral supervision;

Resolved, That a copy of the foregoing resolutions be sent to the bereaved family and published in the *Rocky Mountain Presbyterian*.

The church at Caribou was recommended to the Board of Home Mis-

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sions for assistance, in support of Rev. J. D. Bell, to the amount of \$800. Labran and Wet Mountain Valley were added to his field of labor.

Various papers being presented on the benevolent work of the church, Messrs. Brown, Thompson, Jackson, Wells, Rice and Charles were appointed a special committee, to whom all these papers were reported.

The First Presbyterian church of Denver, (17th street), was chosen as the place of the annual spring meeting.

The Rev. R. G. Thompson was appointed chairman of the fund for disabled ministers, in the place of Rev. A. R. Day, removed.

The following is a full roll of the Presbytery :

Rev. Wm. T. Brown, Rev. Lewis Hamilton, Rev. E. P. Wells, Rev. Sheldon Jackson, Denver ; Rev. H. B. Gage, Colorado Springs ; Rev. J. G. Lowrie, Central ; Rev. Wm. E. Hamilton, Pueblo ; Rev. R. G. Thompson, Greeley ; Rev. D. H. Mitchell, Georgetown ; Rev. George Rice, Idaho Springs ; Rev. Joseph Patterson, Ft. Collins ; Rev. J. D. Bell, Cañon City ; Rev. D. E. Finks, Fair Play ; Rev. Wm. E. Honeyman, Longmont ; Rev. J. S. Anderson, Boulder ; Elder J. W. Blackburn, 1st Presbyterian church, Denver (17th street) ; J. Q. Charles, 1st Presbyterian church, Denver (15th street) ; H. B. Rosenkrans, Boulder ; Robert W. Meade, Black Hawk ; Charles Berry, Central ; W. A. Ross, Idaho Springs ; Wm. Bernent, Georgetown ; Wm. Scott, Caribou.

Upon a motion it was resolved that hereafter the meeting of the Pesbytery should commence on Thursday evening, and that preaching shall be had on each afternoon and evening during the sessions.

Messrs. Jackson, Honeyman and Rosenkrans were appointed a committee on the minutes of the general assembly, when a recess was taken until 2 o'clock.

The afternoon session, which commenced at 2 o'clock, was called to order by the moderator.

A committee reported that the services of ordination and installation of Mr. J. E. Anderson should be held at Boulder on October 19th, when Rev. Sheldon Jackson will preside, propose the constitutional questions, and deliver the charge to the pastor, and when Rev. E. P. Wells will preach the sermon, and Rev. J. G. Lowrie deliver the charge to the people. The report was adopted.

The Rev. W. Y. Brown, of the committee on benevolent operations, reported a set of resolutions, wherein the churches were enjoined to take up the regular collections for benevolent objects, as recommended by the general assembly, and the formation, in each and all of the churches, of Ladies' Home Missionary Societies, auxiliary to the Board of Home Missions, was warmly recommended. The resolutions were passed.

The Presbytery, in a series of resolutions, reported by the proper committee, expressed its surprise regarding what is called the "budget," as adopted by the last general assembly, respecting the relative amounts allowed to Boards of Home and Foreign Missions. The resolutions assume that injustice has been done the Home Missionary cause by underating the relative amount to be given to it. The friends of Christ were earnestly entreated to make a special effort for the Home Board during the present year, in order to avert the dangers threatening the missionaries in the frontier settlements. The hope was earnestly expressed that the churches might hereafter be left free to determine the amount of the offerings to each Board.

The Rev. W. Y. Brown, pastor of the First Presbyterian church (Seventeenth street) of Denver, asked the Presbytery to dissolve his pastoral relation, to take effect December 1st, 1873. Judge Blackburn presented a paper, which had been adopted by the church, expressing the grateful appreciation of the congregation for the pastor's unwearied labors during three years, in which time 149 persons had been added to the membership of the church. His success in securing a valuable property and an elegant chapel

was duly acknowledged. The paper bore testimony to Mr. Brown's zeal and efficiency in the ministry. The relation was dissolved.

The Presbytery, in a resolution reported by Rev. D. H. Mitchell, and which was adopted, recorded its high appreciation of the important work which had been accomplished by Brother Brown.

The churches of Boluder, Middle Boulder and Caribou were recommended to the Board of Home Missions for an allowance of \$700.00 toward the support of Rev. J. E. Anderson.

The Presbyterian standing committee on Home Missions was instructed to keep record of all actions and report the same to the Presbytery.

For defraying expenses of delegates to the Synod, churches were directed to take up an annual collection.

It was resolved that all applications for recommendations to the Board of Home Missions shall be committed to a special committee, and, if in order, be voted on by ballot.

The Presbyterian church of Central, Rev. J. G. Lowrie pastor, was warmly commended to the Presbytery and the benefactions of the church at large for assistance in the payment of their debt.

A committee, consisting of Reverends Thompson, Wells and Hamilton, was appointed to draft resolutions, for presentation to the Legislature, asking for a change in the marriage laws.

It was decided that the next meeting of the Presbytery shall be held in Boulder, on October 18th, 1873.

The closing session last evening passed off very pleasantly.

The widow of the late Rev. J. Sanford Smith was recommended for an allowance of \$400.00; a committee was named to supply a minister for the First Presbyterian church in Denver; a paper was presented, by Rev. J. G. Lowrie, recommending Rev. J. Sheldon Jackson's reappointment for another year to the superintendency of missions; and a vote of thanks was extended to the Presbyterian ladies of Golden for floral gifts, to the Central and Black Hawk people for hos-

pitalities, to the REGISTER for its complete report of the proceedings, and to the Colorado Central and other railroads for reduced rates of fare.

The minutes having been read, corrected and approved, the Presbytery adjourned, with singing, prayer, and the Apostolic benediction.

Presbyterians, Attention!

Presbyterians living in Montana will hear something to their advantage by sending their names, post office address, and the name of the church or congregation with which they were last connected in the States, to Rev. Sheldon Jackson, Denver, Colorado.

Territorial papers please copy.

PRESBYTERIANS, ATTENTION! — In Colorado and the adjoining Territories are many, who in the east, were associated with some one of the Presbyterian Churches, either as members of the church or of the congregation. All such will hear of something to their advantage, by sending their Name, Postoffice Address, and the name of the church which they formerly attended, to Rev. Sheldon Jackson, Denver, Colorado.

Important to Presbyterians—A Free Newspaper.

In Montana and the adjoining Territories there are many who in the States were associated with some one of the Presbyterian or Congregational churches, either as members of the church or congregation. If such will send their names, post office address, and the name of the church which they formerly attended, to Rev. Sheldon Jackson, Denver, Colorado, they will receive a Presbyterian newspaper for 1872, free.

The Presbytery of Colorado is now in session at the 17th street church in this city, and will remain so for two days. It is composed of the pastors of the Presbyterian churches in Colorado and a few of the prominent officers of the churches. The high character this body should possess and the interest attaching to its deliberations, is greatly discounted by the fact that the opinions of many of the members are exceedingly liable to be influenced by the superintendent of missions, through whom all these churches, with a single exception, obtain support from the East.

CORRESPONDENCE.

LETTER FROM COLORADO.

Christians Abroad—Sabbath Deseccration—Devotion to Christian Principles—Death in the Ministry—Pastoral Relation Dissolved, and a Merited Compliment—Vacant Churches, and Settlement of Pastors—Influence of Climate on Disease—Homeward Bound—Memories and Hopes.

Messrs. Editors—We are now about to leave the summer behind us, and enter the season of the sere and yellow leaf. The days are growing delightfully cool, and the nights are favorable for sleep. Tourists are hastening to their homes in "the States," carrying with them pleasant memories of their sojourn on the mountains, or in the villages skirting the plain.

Some will return to the East with enlarged views of the mission work in this Territory, and increased sympathy with home evangelization. It is said that many professing Christians leave their religion at home, and, by their manner of living whilst here, weaken the hands of those who are endeavoring to elevate the spiritual condition of the churches, and stem the tide of worldliness. The tendency to Sabbath deseccration is especially to be deplored. When Christian tourists encourage the running of Sunday trains to "the Springs" and the canyons, and prefer the excursion to Sabbath worship, it is not a matter of great surprise that resident Christians adopt unscriptural views concerning the Lord's day, and abate their devotion to the stated means of grace. During the summer the irreligious portion of the community have given themselves up to almost every form of Sabbath deseccration. Beer gardens are frequented, excursion trains crowded, carriages run to and fro, and base ball clubs contend for the prize. Foreign emigration is laboring to introduce the European Sabbath, and with alarming prospects of success. Still we have reason to hope that the Christian sentiment will maintain the ascendancy and prevail.

It is pleasant to meet Christians who, in their travels or sojourn in this country, adhere to the principles and practices of a pure and elevated Christianity. The Hon. Felix

R. Brunot is a noble example. In the execution of his commission from the Government, and in all his relations to the Indian tribes, he has manifested not only superior wisdom and great executive ability, but the distinctive traits of a Christian gentleman. It has been his habit to observe the Sabbath with Scriptural strictness, and, whenever practicable, he and his worthy Secretary, Mr. Thomas K. Cree, have gathered the people together for worship, and so have deposited precious seed, which, through the Divine blessing, may yield abundant fruit. It is generally known that Mr. Brunot is an Episcopalian of enlarged Christian views and catholic affections. Mr. Cree is a Presbyterian, and has long been devoted to the interests of the Young Men's Christian Associations, which have been greatly advanced by his earnest and indefatigable labors.

We have met a few of this class, and have enjoyed fellowship with them. We cannot refrain from referring to another by name, Mr. W. F. Van Wagenen, of Newark, N. J., who has spent the summer in Colorado with special reference to the improvement of his health. He and his estimable lady have manifested much interest in the work of our Church in these new regions, and have rendered substantial aid, whilst by their Christian example they have strengthened the hands and encouraged the hearts of the missionaries whom they have met or sought out.

The Anglo-Saxon race is largely indebted for its civilization and Christianization to the labors of pious merchants who were wont to visit the shores of Great Britain, bringing with them from the banks of the Meander and the Hermas the principles of gospel truth, illustrated in pious lives, and so turning savage minds to the consideration of that faith which multitudes afterwards embraced. The efforts of the few who to-day go every where preaching the gospel augur well for the future extension of the truth, and the honor of the religion of Christ.

There are now several vacant churches in this Territory, which will probably be filled in a short time; but there are other points which ought to be occupied by our denomination. The Rev. R. L. Stewart, recently from Conneautville, Pennsylvania, has received a unanimous and enthusiastic call to the church in Golden, and has entered upon

his labors with encouraging prospects of usefulness. The former pastor, Rev. J. Sandford Smith, has entered into rest. He died of consumption, September 17, in the fifty-fifth year of his age. His last days were peaceful. For several weeks he had been "only waiting," and whilst he had greatly desired to continue his labors among a beloved people, yet he bowed submissively to the Master's will, and went to be with Christ, which is far better.

The Rev. W. Y. Brown has resigned the pastorate of the First Presbyterian church of Denver. His labors were commenced when the congregation was small, and though the church had a name, it was without a local habitation. Largely as the result of Mr. Brown's zeal and unwearied perseverance, a beautiful chapel has been erected, and the membership more than quadrupled during the three years of his ministry. The congregation have expressed their appreciation of his labors in fitting terms, and have assured him of their kind wishes for his success in his future ministrations. The *Denver Daily Tribune* thus refers to his pastorate in this city:—"His success has been such as to excite the admiration of a large number of friends. He possesses energy of character, executive ability, and force and earnestness as a preacher, and is also genial, social, and public spirited as a citizen. He has been foremost in many good works. When timid men feared to touch the reform movement in our city government, he stood up in its defence, and contributed largely to its success. His many friends think it will be difficult to fill his place, either in the church as a minister, or in the community as a citizen. Any congregation that may obtain his ministerial services will secure an efficient and acceptable minister of the gospel, and a worthy and laborious pastor." Mr. Brown expects to visit California. Arrangements have been made for the supplying of the pulpit he has vacated.

The Rev. E. P. Wells is pastor of the church on Fifteenth street. His congregation has increased greatly during the past year. The membership embraces a number of earnest, godly young men, whose influence for good is potent and widely felt. The church building will soon be quite inadequate for the growing congregation, and a

larger edifice will probably be erected at an early day.

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The church in Cheyenne is still vacant. At Corinne, Utah Territory, on the line of the Central Pacific Railroad, is a church which has been without a pastor for a considerable length of time. Here is a population of one thousand, a good church building, a congregation of about one hundred persons, a small but comfortable parsonage, and a field of usefulness which is continually enlarging. Full information concerning all vacancies in the Territories, and prospective organizations, can be obtained by addressing the efficient Superintendent of Missions, the Rev. Sheldon Jackson, at Denver, Colorado.

In answer to written inquiries concerning the influence of this climate on disease, after some personal experience and conference with leading physicians, we express the opinion that for bronchial difficulties, and for consumption in its early stages, there is no climate more favorable, excepting perhaps that of New Mexico, whilst for some cases Minnesota may be preferable. For asthma this atmosphere is almost a specific. Our scepticism on that point has yielded to many unquestionable facts. There are persons in Denver who had suffered for many years from that troublesome disease, who are now in perfect health. A gentleman who travelled in Europe and in many parts of our own country, enjoys entire exemption from asthma in Colorado—an experience which he has been unable to find elsewhere. For nasal catarrh, for rheumatism, and some nervous disorders, this climate is unfavorable, and persons who have reached the advanced stages of consumption, should be discouraged from seeking a residence in Colorado.

After an enforced absence from home of several months, now so much improved in health that a return to pastoral labor is practicable, we turn toward the land of "sky-tinted waters," as the Dakotahs style our adopted State. Though gladly yielding to the strong attractions of home, yet we leave Colorado with many regrets. Friendships have here been formed which shall always be remembered with pleasure, and which, we trust, shall add to the enjoyments of the better life. It is an inspiring thought to Christians that paths which separate here meet on the other side of the river, and that fellowships interrupted for a season on earth, will be renewed in heaven, when the sons of God stay home forever.

Ascent of Gray's Peak.

GEORGETOWN, COLORADO.

STILL in the Rocky Mountains. We are off this morning for a tour of thirteen miles to the top of the divide between the Atlantic and Pacific slopes—Gray's Peak—the altitude of which is 14,466 feet above the sea, and about 5,500 feet higher than our starting point.

Our party consists of four gentleman, and four ladies; our outfit, two carriages, with two horses each, and other horses for the part of the ascent when we can go no farther on wheels. Lunch-baskets and extra wraps have their places in quiet corners, and crinolines and laces are left behind for future use, if wearers survive to need them.

It is five o'clock in the morning, and for once, we are up before the sun. Yes, we have breakfasted before he has risen from his eastern bed. For ten miles we toil up the precipitous road, till we reach the line of arborescence, having made an ascent of 2,500 feet in four hours. Here we leave our carriages and take to the saddles. The horses are the Mexican mustang, short and compactly built, and very hardy. They are accustomed to mountain travel, and have been to the summit before.

The drivers have learned just what is requisite for safety. The girthing must be broad, strong, and elastic, and tightly drawn, a wide band around the horse's breast must hold the saddle firm on the ascent, and the crupper must be equally trustworthy in coming down.

When all are mounted, and each has an extra india-rubber overcoat, and the ladies extra shawls, the guide takes the road, a simple bridle-path, and immediately each horse falls into line constituting an Indian trail, made up of "White Faces," for the ladies have been advised of the terrible effects of the wind and sun, to prevent which a thick covering of glycerine and magnesia has been spread upon their faces, giving them at least a picturesque if not a beautiful appearance. The party, heretofore so cheerful and talkative, grow quiet and thoughtful. The horses are deliberate and careful, and we toil on in silence soon losing sight of verdure or timber or flower, or earth, or water, or anything but rugged, ragged rocks and sky.

Occasionally a word of inquiry is made by the advance—as to how are the rear guards: "Hard work to breathe, and one of the horses in front of me will soon fall down I fear!" Rider dismounts, horse puffs. Now all the party stop, others dismount, horses all blow, and the riders inhale with difficulty. We are now

in one of the most dangerous places. A frightful chasm on the left, beyond which a huge pile of rocks called the Sphynx, rises into the very clouds. To the right the mountain sinks away beneath us, a fearful declivity. The ascent is becoming more steep, the trail is more and more angular, we go ten steps to the right; now straight up, now to the left, and again up, and to the right, here over a large rock, now around a sharp crag, here you lean hard to the left, now close to the horse's neck, and stop to hear the lady in advance pleading in pathetic terms to be allowed to dismount and go no farther. "Just let me stay here till the rest have gone up and come down." A few encouraging words from the guide reassure her. Truly ignorance is bliss, in such a case, for we yet have a thousand feet to ascend. Onward and upward we move, and again halt, horses pant, and people gasp for one full satisfying breath.

"Will we never reach the top?" says one. "How much worse than this shall we find it?"

"Courage, friends," cries the guide; "by-and-by your toils will be rewarded." Another cries, "Oh, my head; it feels as though an auger were boring through it."

Away in the valley beneath the rumbling of distant thunder is heard, clouds float over us, so near as almost to be felt, and a piercing wind howls angrily by, the rain begins to fall, but our guide says, "Right onward; it will soon be over; only a passing cloud." So onward we go a few steps farther, and again it is too much for man or beast. We halt in silence to feel the hail coming down like winter. "When will we ever see the top?" is heard again in anxious tones. "By climbing still, by climbing;" and again we move, and thus, for three hours, we climbed and rested, and rested and climbed, while the pelting hail has turned to a driving snow. At last, when some of the more timid ones are ready to fall from their horses, and some of the horses seem ready to drop, the guide makes a sudden turn to the right, and calls out, "Summit at last!" Horses make one desperate effort, and lo! to the left, and not more than the length of a horse from us, a precipice nearly perpendicular from the top of the mountain to its base.

One moment of the awful grandeur, and horses and riders gladly turn to the right and seek safety in a little depression at the centre of the top, resembling an extinct volcano. The ladies are lifted from their saddles, some crying hysterically, some almost perished with the cold, and some so awed that they cannot speak; and others, almost exhausted, sink down among the rocks, till restoratives from lunch-pockets revive them.

Friendly harbors, at some former time, have piled up a little breastwork of stones on the very apex, behind which we take shelter and a lunch.

Just at this happy moment the sun came out, revealing to us the most sublime and magnificent scenery upon which the eye can rest. Southward at the base of the mountain, and directly in front of where you reach the summit, lies Mirror Lake, with the snow-covered side of the mountain reflected on its bosom as distinct and beautiful as if it were on plate glass.

A little to the left, between two mountains, lies Baby Lake, and from our lofty perch it seems as quiet and placid and tiny as an infant in its cradle. Farther on, and still southward, is a lovely valley, and the habitations of men are visible to the naked eye. East of south, and seventy miles away, rises Pike's Peak, remarkable as the first mountain seen by emigrants from the East as they eagerly pressed forward to the land of gold. West of south is Lincoln's Peak, and beneath it South Park, thirty miles in diameter, out of which arise noble rivers, some running into the Atlantic, through the Gulf of Mexico; others through the grand Colorado into the Pacific.

A little farther west is range after range of snow-crowned peaks, with sunny slopes, magnificent with verdure, and in a mellow, moistened mantle of crystal rain-drops. It is the moment of reward for the endurance of the pelting storm. Turning northwest your eye falls into the beautiful Middle Park, the home also of fountains, some of which find their outlet in the Atlantic, others in the Pacific. Directly north, and seventy miles distant, is Long's Peak, a monarch in this range of royal heads. Eastward you look down over Denver, and away off towards the mighty Missouri, 600 miles distant, a panorama surpassing in grandeur the power of language to describe.

Distant thunder and lightnings admonish us that the storm is not yet over. Most of the company take to the saddle, but some prefer to make the steepest descent on foot. Starting their horses in front one gentleman and two ladies follow slowly and carefully down from the giddy height. But soon clouds and mist cover the mountain and we are invisible to each other.

Horses and riders and footmen, all gone. Two ladies, the last in descending, keeping quite near to each other, thought and talked of Him who came to Moses with "thunderings and lightnings and a thick cloud upon the mount." Thus they communed with each other and with him until, too weary to go farther, they called out of the clouds and were

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heard by the advance, who were resting the while. They were now quite willing to trust their horses, and soon reached the line where mosses and tiny flowers grow. Then the sun came out and at every step new beauties appeared. Vast glaciers of snow lay on the opposite mountains, radiant in sunlight. Here the rocky declivity gives place to a green slope, but covered in patches with granite rocks spotted with black moss, giving them the appearance of companies of leopards asleep in their mossy lairs. One of our party named this "Leopard slope," a fitting name. Looking to your left is a very high mountain called "The Chief," differing from all the rest, as it is covered from top to base with a sward of green as smooth and beautiful as if it had been mown and swept, nor tree, nor shrub, nor flower to ruffle its surface.

We have now reached the fountain-head of Clear creek, flowing from the base of Gray's Peak. Men and horses are refreshed by its clear cold water. We pass down through a scene of richest and rarest beauty. Acres and acres, I had almost said miles, of flowers in countless varieties cover the surface, and the sparkling raindrops still bedew each bud and blossom, making it a fairy-land.

It may seem very unpoetical just here to talk of dinner, but as we have reached the Timberline House, and a right royal meal is smoking and savory, we lose no time in doing justice to it. And now we are ready for the ten-mile ride home, down one of the steepest, most rugged, and romantic roads in the Rocky Mountains. The first three or four miles after you leave the Mountain House the scenery is as beautiful and even more varied than anything you see in the Central Park. Flowers and shrubbery and forest look as if they had been planted and cultured by the most skilful hands, and upon a grander scale than the most royal parks of the Old World. We reached the hotel in Georgetown at six o'clock in the evening, having accomplished the hardest day's work and the grandest feat of our lives in the ascent of Gray's Peak. c. H. S.

CHARITY. Forget injuries and remember benefits; if you grant a favor, forget it; if you receive one, remember it.

THE mission churches of Greeley and Evans, during the past few months, under the efficient labors of Rev. J. W. Partridge, have received thirty-nine into communion. 1878

The Religious Future of the Rocky Mountains.

NO. 1.

AFTER a tour of six thousand miles over our vast domains, with a distinguished civilian, as my travelling companion, occupying seven weeks of careful observation upon the material and spiritual aspects of our country from Chicago to the Pacific, certain thoughts press for utterance, and may be worthy of record.

And first, the almost boundless territory yet unpeopled impresses you with its extent as you travel day and night across its plains with the speed of the locomotive seemingly never to reach its farther side. From Omaha to San Francisco, from Mexico to the British Possessions, almost two thousand miles either way, there is as yet but the sparsest population. In its ten thousand fertile valleys along its mighty mountain sides, adown its vast and winding rivers, across its broad and level plateaus, what an immense population may yet find a home in the enjoyment of our free institutions, people who are now the overworked and underfed of other lands. God has kept it till now for this; and if there is vitality enough in Protestant Christianity to preserve our institutions we say, let the millions of the Old World come, and enjoy with us and our children this fair heritage. But to assure the permanence of our civil freedom and our Protestant and Bible-loving religion, the patriot and the Christian must be up and at work, to fill this territory with schools and academies and churches, and the habitations of the incoming families with Bibles, books and all gospel influences. It should not be forgotten that the commingling of many nationalities, bringing with them all forms of irreligion as well as corruptions of the true, will put to a severe test both our civil and religious systems. But with such a body of intelligent piety in our Eastern and Middle States, and a cordon of heroic Christian workers on the Pacific slope, I do not fear the result. Over this one half of our territory there must yet swarm some 50,000,000 souls, a large proportion of them foreigners, some millions of them, it may be, idolatrous heathen. How vast the work to be done by the American churches, in establishing and perpetuating among them the pure gospel. Let the millions come, and God give us grace to welcome, and faith to save them.

But a second and modifying thought enforced by the reasoning of my scientific fellow-traveller is this: At least a thousand miles square of this territory is either rugged and untillable mountains, or elevated and barren

table-lands, which can never sustain a dense population. From Cheyenne west on the line of the Union Pacific and Central Pacific Railroads, with a sweep of 500 miles on either side, the entire 1,000 miles square lies at an elevation of from 4,000 to 15,000 feet above the sea level. It is evident that agriculture at this altitude, and in these latitudes, can not be successfully carried on, at least with the more valuable and staple productions. How true this would be with abundant rain-falls we cannot say, but on much of this designated territory there are no rains during a large portion of the summer months. From the physical structure of this 1,000 miles square, its distance from either ocean and the established currents of the winds, the long months of a rainless summer dry up the streams supplied by the melting snows which fall in winter, and leave it a parched and verdureless waste. Where there is no moisture there can be no vegetation. Without frequent and copious supplies of water, the valuable products of the earth cannot be procured; hence much of this mountain region cannot be available for agriculture.

But cannot irrigation take the place of rain-falls, and turn these barren plains of sand and sage-grass into very gardens of Eden? And will not the verdure thus created, produce rains, and thus the whole aspect of this mountainous region be changed in time from bleak desolation to a fertile and beautiful land? Such is the dream and hope of many now living on these plains, and of tourists who pass over them. And irrigation has been employed with large success in California and in some places among these mountains, as in the valley of Salt Lake, from which the feasibility of its success on our one thousand miles square is confidently argued. But to the mind of my scientific companion this reasoning is fallacious, because first, large areas of this surface are above and beyond the reach of any mountain stream. No skill of engineering, no amount of expenditure could bring water upon the highest table-lands of the Black Hills, the Snowy Range, the Wasatch, or the Sierra Madre. These must, therefore, for ever remain barren and treeless. And this statement covers a large proportion of the region under consideration.

At the spring meeting of the Presbytery of Colorado, church organizations were reported at Erie and La Jara among an American population, and a third organization at La Jara among the Mexicans.

CORRESPONDENCE.

"ITASCA" IN THE FAR WEST.

Messrs. Editors—To-day we are forcibly reminded of the inspired statement:—"It is not in man that walketh to direct his steps." The prophet found a confirmation of this in his own life, and his experience has been repeated all along the centuries. A wall obstructs our way, or a hedge of thorns shuts us up to a path we had not proposed, or an unmistakable providence leads us through dark passages into the light, and to higher plains of usefulness, which our weak faith, unable to pierce the cloud, had not seen. As for ourself, unable clearly to interpret recent providences which have removed us from a beloved people and brought us here, or to forecast the future, which is veiled from all human eyes, endeavoring to live day by day, and to leave the unknown to-morrow with him who will guide us by his counsel, and fully vindicate the wisdom of the divine ordination, we enter with cheerfulness and hope on the duties of the present.

Up from the Missouri river by a gradual ascent of five thousand feet, and half a mile higher than the clouds which, near Omaha, beat us with their hail, we have come to the capital city of Colorado, and here we have pitched our tent for a sojourn of at least a few months.

We are not in a strange country, nor among strangers. We have pleasant memories of the past summer, for we found new friends and met old ones, and gathered some stores of health, in the shadows of the grand old mountains, and among the wooded glens, and waterfalls, and mineral fountains of this noted sanitarium. This morning! Pike's Peak, seventy miles to the South, is distinctly seen. Often in the warm summer days, at Manitou, we sat with dear friends in the shade of the cottonwood and cedars, looking up at that snow-covered monarch of the mountains, the view at times intercepted by clouds which broke against its unyielding side, then, rising gradually upward, wreathed the far summit in a robe of glory. And yet we are on the borders of the

It is the absence of rain that makes this vast region, lying between Western Kansas and the Rocky Mountains, what it is—a solitude and comparatively barren waste, more desolate than the plains of Esdraelon and Sharon, from which God has withheld the latter rain for many centuries. But there is a narrow strip of country running several hundred miles along the base of these mountains which is a beautiful fringe to this great desert. There are many streams of water which issue from the canyons, fed by the perpetual snows of the higher regions, and along these, in summer, are seen pleasant groves and cultivated fields, furnishing an agreeable contrast to the general desolation. The rains which follow the mountain ranges contribute to the beauty and fruitfulness of this district, and the water-courses render irrigation comparatively easy and inexpensive. Twenty miles west of Denver an artificial canal is supplied by the noted Clear Creek. It commences its course three miles from the mouth of the canyon, and after having left the narrow mountain gorge winds across the plain, its direction largely determined by the undulations of the surface. From this canal ditches extend to a considerable distance on either side, with numerous branches, by means of which the farmer irrigates his fields at small expense and with little labor. The supply of water in the ditches is regulated by the *gate* through which the canal communicates with the contiguous lands. The Southern Platte, the Arkansas, the Purgatoire, and other rivers are in like manner employed for purposes of irrigation.

An attempt is now being made to supplement this supply by means of artesian wells, and with encouraging prospects of success. Two lofty derricks near the city of Denver, reminding us of the oil regions of Western Pennsylvania, have been erected with reference to this important experiment. Should this succeed, an inspiring prospect of wealth and a numerous population is opened. Should it fail, the future seems to be without promise, so far as concerns the larger part of the great plain, which is beyond the reach of the mountain streams and the few shallow rivers which pass through it on their way to more favored regions.

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The healthfulness of the climate is all that it has been represented. It is probably equal to that of Minnesota, and for some invalids is preferable. Its influence on asthma cannot be exaggerated. There are scores of persons in the single city of Denver who, having suffered greatly elsewhere, find entire relief here. Some we have met who have travelled in Europe, in nearly all parts of our own country, including California, and experienced little or no benefit until they came to Colorado. This exemption may be referred to the remarkable dryness of the climate, and perhaps also to the electrical condition of the atmosphere. Still the tendency to asthma remains, and a visit to the East may induce an attack of great severity. Some have experienced the old difficulty immediately after crossing the Mississippi, and the unpleasant symptoms have been aggravated by a sojourn on the Atlantic coast. Bronchial disorders are relieved, and in many instances entirely removed by a residence in this Territory. Consumption, in its early stages, may be arrested; but when far advanced, death is hastened. Rheumatism, nasal catarrh, and some nervous affections are originated or aggravated. This is the rule. The

RELIGIOUS CONDITION

of this region, like that of all new countries, is low, but the elevating influence of the gospel is being felt, and is gradually increasing. Nearly all evangelical denominations are now represented. Presbyterianism takes, perhaps, the lead of all others. In every village, town, and city are organizations of this order, and they embrace a large proportion of the wealth, intelligence, and refinement of the population, and at the same time include a goodly number of the poor, occupying, as respects the latter class, the intermediate ground between the Episcopalians and the Methodists.

There are three Presbyterian churches in Denver, and all are growing rapidly and increasing in influence. The Rev. E. P. Wells ministers to one of these congregations; the Rev. W. Y. Brown is pastor-elect of the new organization, styled the Champa Street church, and the Rev. R. F. Sample is supplying what claims to be the original church

of the city. There are also churches of considerable importance in Greeley, Fort Collins, Golden, Central, Georgetown, Boulder, Colorado Springs, Fairplay, Pueblo, Las Animas, and a few other points, supplied, in the order mentioned, by Messrs. Thompson, Patterson, Stewart, Gay, Mitchell, Anderson, Lowrie, Spinks, Hamilton, and Robb, all of whom are able and useful men. There are others, perhaps equally worthy, whose acquaintance we have not formed. For this extension of our work in Colorado, and for the early occupancy of important fields in Wyoming, Montana, Utah, and New Mexico, we are largely indebted to the labors of that indefatigable man who is the superintendent of missions in these Territories, the Rev. Sheldon Jackson, who is also editor of the *Rocky Mountain Presbyterian*, a valuable religious paper, published weekly in Denver.

There are indications of special religious interest in the church at Golden, of which the Rev. R. L. Stewart is the pastor. The church at Colorado Springs is advancing in spiritual and temporal prosperity under the ministry of our special friend, the Rev. J. G. Lowrie, and at Central City the Rev. J. L. Gage has met with much encouragement in his work. Other churches are praying for unwonted manifestations of the Holy Spirit's presence and power.

We must reserve for another letter, after a longer experience, the promised information concerning the *winter climate* of Colorado, only saying that since our coming, warm and cold weather have alternated, and to-day we hear the ringing of carpenters' hammers, and see masons building the walls of business houses and private residences, whilst invalids are abroad without overcoats or furs, and windows are open, and canary birds are singing in their cages in the open air. But this summer weather was preceded by cold winds and snow—quite unpleasant and “unusual weather,” which, however, was of short duration.

With kind wishes for the prosperity of the dear old *Presbyterian* under the new management, with a fervent prayer for home and people more than a thousand miles away, our thoughts divided between pleasant memories and a somewhat cheering outlook, we close for the present.

ITASCA.

Presbytery of Colorado.

The Presbytery of Colorado, which convened last evening at the 17th street church in this city, was attended by the following: D. H. Mitchell, Georgetown; Sheldon Jackson, Denver; W. E. Hamilton, Pueblo; Geo. Rice, Idaho; J. D. Bell, Cañon; H. B. Gage, Central City; D. E. Finks, Fairplay; J. G. Lowrie, Colorado Springs; R. L. Stewart, Golden; W. Y. Brown, Denver; E. P. Wells, Denver; Joseph Patterson, Collins; W. E. Honeyman, Longmont. Laymen present—Geo. W. Chambers, Valmont; J. Q. Charles, Judge Blackburn, Denver; Wm. Ross, Idaho; S. F. Reynolds, Longmont.

No business of importance was transacted last night.

The Presbytery re-assembled at 9 o'clock this morning. The first half hour was occupied in devotional exercises, after which the Presbytery was called to order by Rev. W. E. Hamilton of Pueblo, and the records read by the clerk, Rev. W. Y. Brown, which were approved after corrections.

The Presbytery then proceeded to elect a moderator, and Rev. E. P. Wells of the 15th street church was elected, and assumed the chair, and Rev. Mr. Finks was chosen temporary clerk.

On motion it was voted that Revs. R. F. Sample and T. C. Jerome be invited to sit as corresponding secretaries. Rev. W. E. Hamilton was appointed committee on narrative. The reports of churches were then called for, but were given in an incomplete manner, some churches having failed to send in any reports at all.

REV. R. F. SAMPLE, of the Westminster Presbyterian Church, having decided to return to Denver, Colorado, for the benefit of his health, has tendered his resignation as pastor of the above named church. The Board of Trustees held a meeting on Monday evening with relation to the subject, and decided not to accept the resignation. Learning, however, that Mr. Sample had been offered the temporary charge of a church in Denver, for the winter, they voted that his regular salary should be continued during his absence in Colorado.

REV. RUD DODD, formerly of Clinton, Missouri, reports an encouraging condition of things in his new field at Trinidad, Colorado. Several conversions and many inquirers.

1879

DEDICATION.

SALT LAKE CITY, Utah Territory, Oct. 13, 1874.

Last Sabbath was a day of great privilege and rejoicing to the Presbyterians of Salt Lake. At last our church is dedicated to the worship of Almighty God. The Rev. Dr. W. A. Scott, of San Francisco, preached the sermon, from Matthew xxvi. 6-13—a powerful argument in favor of church erection and support by the people of every community. The Christian churches of the city were represented on our platform by the Rev. J. M. Turner, of the Episcopal Church; the Rev. W. M. Barrows, of the Congregational Church; and the Rev. S. F. Stein, of the Methodist Episcopal Church, all of whom took part in the exercises. We also had present with us, of our own Church, the Rev. Sheldon Jackson, D.D., of Denver, and the Rev. S. L. Gillespie, of Corinne, Utah. We now have a property worth over \$30,000, our house and lot cost us \$11,000, the church and furniture cost us \$18,500. We have a debt of about \$7,000 yet, but the rental of our dwelling brings us \$80 per month, with which we can manage the interest on our debt. We now feel that the door is open before us to a wide field of usefulness. There are hundreds in this city who would be glad to receive the gospel of Christ, if they only knew where to find it. A great revolution is in quiet progress among the people of this Territory. It seems that the necessities of the work are more apparent every day. We ask the prayers of the Church for the visitation of God's Spirit on our work and people here. We now have the material house, but what will this profit, without the blessing of God?

Yours fraternally,

JOSIAH WELCH.

REV. E. M. DEEMS, of Longmont, Colorado, has accepted the chaplaincy of the Woodruff Scientific Expedition Around the World. It is not often that such privileges of travel and study are afforded a Home Missionary. He has the warm congratulations and best wishes of all his friends.

REV. R. L. STEWART, late Stated Clerk of Presbytery of Colorado, and for many years a successful Home Missionary, is a delegate to the Evangelical Alliance that meets next fall at Basle. Mr. and Mrs. Stewart will sail for Europe in July. It is a vacation well earned. Many prayers will follow them beyond the seas.

THE LADIES of the Presbyterian Church, of Monument, Colorado, are raising funds for a parsonage.

48 AMONG THE ROCKY MOUNTAINS.

BY REV. R. L. STEWART, GOLDEN, COLORADO.

When the excursion party from the General Assembly passed through our town on their way up the mountains, we hastened over to the depot in the hope of seeing many old friends and acquaintances, and among them the senior editor of the BANNER. In this, however, we were disappointed. The company looked very cheerful and happy in spite of the weariness of the long journey; yet among them all there were but few familiar faces. One detachment remained in Denver over Sabbath, and followed the company on Monday; but the greater part, under command of Bro. Jackson, pushed on to Idaho and Georgetown on Saturday, where they rested on the Sabbath, according to the commandment. The weather was pleasant, and the excursion was a very delightful one, including the sublime scenery of Clear Creek and Boulder Canyons, and the Snowy Range in the neighborhood of Idaho, Georgetown, Central, and Boulder. On the Thursday following (June 11th) the party returned to Denver, where all enjoyed a much needed rest until Saturday.

Through the kindness of General Palmer, President of the Denver & Rio Grande R. R., a special train was placed at the disposal of the excursionists, with orders to go as far as Pueblo, the present terminus of the road.

We (that means Mrs. S. and myself) accepted an invitation to join the party on this excursion, and repaired to Denver on the evening previous, in order to be ready for an early start next day. As usual, the morning was clear and bright, and promptly at 7 A. M. the pilgrims began to come in. A few moments later and we were gliding out of the suburbs of Denver and heading directly south.

For some distance the road follows the valley of the South Platte, and this gave our visitors an excellent view of the resources of a very large and productive strip of land, under thorough cultivation, which gave promise of a large return to reward the labors of the husbandman. Here, as elsewhere in the Great American Desert of our childhood, the fertilizing effect of irrigation has produced a great and marvellous transformation.

Our party numbered sixty-three in all, and never has it been our good fortune to travel with three-score companions more agreeable and congenial in every respect.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

So we found it on this brief expedition, and we shall not soon forget the pleasant hours we spent in the society of these dear brethren in Christ.

PUEBLO.

A gradual ascent (scarcely perceptible to the travellers) of fifty miles brought us to the summit, or "Divide," as it is called. Except Sherman, on the U. P. road, this is the highest railroad point in the world. A beautiful lake spreads out before us as we reach the summit, whose surface is eight thousand feet above the level of the sea, and whose waters part to the north and south, the one to swell the volume of the Platte, and the other to mingle with the waters of the Arkansas. Colorado Springs was reached about noon, and at 2 P. M. we brought up safely at Pueblo, and looked for the first time on the sparkling waters of the Arkansas. Here we rested two hours, and spent our leisure time in looking at the town and the Spanish mountains beyond.

Pueblo of the olden time is a Mexican town, and boasts of being the oldest in the Territory. Here the old Santa Fe trail crosses the Arkansas, and so rapid has been the development of this point as a commercial and supply centre, that it now numbers some four thousand inhabitants.

South Pueblo is a new colony town situated on a bluff on the south side of the river. Its streets are laid out one hundred feet wide, and the central boulevard is one hundred and fifty feet in width. Ten thousand trees are growing beautifully along the streets and in its public squares and parks, while bright streams of pure water course along the entire front of each sidewalk. This water is supplied in abundance from an irrigating canal said to be twenty miles in length. In this case, as with Colorado Springs, the town is prepared for the inhabitants, and no doubt but the inhabitants will come. Leaving Pueblo about 4 P. M., we started on our return to Colorado Springs. An occasional halt gave us an opportunity of gathering some of the beautiful bright-tinted flowers which abound in this region. Several varieties of cacti attracted the attention of the company while in the cars, but on closer investigation it was decided that this genus was not desirable for hand bouquets. While at Pueblo the heat was intense, but as the afternoon wore away the temperature suddenly changed, and before Manitou was reached cloaks and overcoats were in demand. Pike's

Peak was wreathed in clouds most of the evening, and instead of the quiet sunset scene we had anticipated, we witnessed a furious snow storm, which powdered the head of this old Titan profusely, but left no mark on the smaller mountains which surrounded it.

THE SABBATH.

It was dusk when we reached Colorado Springs, and carriages conveyed the party directly to the Cliff House, at Manitou. We remained at Colorado Springs until after the morning service on Sabbath, when we drove over to Manitou just in time to hear Bro. Wotring, of Mansfield, Pa., preach in the parlors of the Manitou House. On Sabbath evening a communion service was held in the parlor of the Cliff House. From seventy-five to one hundred were present. It was an occasion of deep solemnity, and never, while memory lasts, shall we forget that communion season at Manitou. The wild, lavish grandeur of the place and its surroundings; the sweet peace of the Sabbath evening; the earnest faces of the little company; the tender words of exhortation; the thought of separation on the morrow; and more than all else, the remembrance of Him whose servants we are, and whose death we commemorated, all combined to produce a deep and overpowering impression on the hearts of those present. Brief addresses were made on this occasion by Rev. Harry Niles, of York, Pa., Dr. Robinson, of Harrisburg, and J. R. Hughes, of Dayton, Ohio.

THE GARDEN OF THE GODS.

After prayers on Monday morning, all was bustle and activity. Carriages were in waiting for a grand drive through the Garden of the Gods to Glen Eyrie, and thence to Colorado Springs and Cheyenne Canyon. Lunch was provided, and soon the carriages and busses were packed to overflowing. To describe the beauty of this fairy garden; to tell of its grotesque yet singularly beautiful forms—now a polar bear and seal, now an elephant, a whale, and now a camel, &c., &c.,—into which the elements have fashioned these masses of red crumbling rock; to speak of the shady nooks and the hissing, sparkling springs, and the miniature groves, and the clear crystal streams, and the wealth of flowers, and the grandeur of the grim mountains towering over all, which combine to make this spot a veritable Eden—a garden of the Lord—would take more time than I can spare or your readers would relish. Suffice it to say that we feasted our eyes on these beauties as we slowly drove along; then climbed Jupiter Hall at the en-

trance of the garden between parallel strata of upheaved rock to the height of one hundred and eighty feet, and then resuming our places in the carriages were whirled away to Glen Eyrie—to the residence of General Palmer—up Queen's Canyon as far as the Devil's Punch Bowl (so called), and thence to Colorado Springs.

PIKE'S PEAK.

On the afternoon of Monday several of the male members of the party ascended Pike's Peak, returning by noon of the next day. Two of this number made the ascent on foot, for the particulars of which climb I refer you to Bro. Wotring, of Mansfield, who knows all about it. On Tuesday afternoon we returned to Denver, and here the party separated to seek their respective homes and their fields of labor.

A SURPRISE.

On our return home a pleasant surprise awaited us. A number of our good friends in Golden conspired together to come and see us, and after the manner of good old Jacob, sent their presents before them in the shape of a handsome walnut secretary, with chair and table to match, for the study, beside many other articles needful for the furnishing and ornamentation of our new home.

REVIVALS.—The Presbyterian Church, of Valmont, Colorado, Rev. I. N. Otis, missionary, has been greatly refreshed with a revival, commencing with the Week of Prayer. At last accounts more than twenty-five had given evidence of a change of heart.

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Rev. D. E. Finks, of Fort Collins, reports twenty-seven conversions at his several preaching stations since the Week of Prayer.

There has also been a large ingathering at Evanston, Wyoming, under the ministry of Rev. F. L. Arnold.

Ten persons were added to the church at Trinidad, Colorado, Rev. R. Dodd having held services for a month following the Week of Prayer.

WM. C. BEEBE was ordained as an evangelist, April 15, by the Presbytery of Colorado, and has gone to his distant mission field at Animas City in Southwestern Colorado. 1878

FROM COLORADO.

The winter is past, but the summer is at least two months away. April and May are usually unpleasant months in this latitude, and if they should prove so this year, we shall not expect to hear that the weather is "exceptional;" a remark which has frequently been made during the last three months. Yet the winter has been mild, with the exception of about one week, the mercury has seldom fallen during the night as low as zero, whilst it ordinarily indicated a temperature varying but a few degrees from freezing, and during the day was usually above that point. We have found the spring overcoat we brought from the East quite sufficient, as a rule, for the winter of Colorado. Many days have been so warm that windows and doors were open, and the fires in the grates went out, not to be renewed until evening. We have had some cloudy weather, but generally the sun has shone warm and brightly, and the occasional snows which fell in the night disappeared within a few hours after sunrise. But whilst we have regarded the season as very agreeable, the "oldest inhabitants" have very frequently apologized for the weather, alleging that it has been the coldest and most unpleasant winter they have experienced during their long residence in this territory. What then must an average winter be?

This is not a favorable season for invalids to come to Colorado. They should wait at least until May, or better still, until June. There is an army of asthmatics here. A few months ago a convention of these crowded one of the churches of the city to congratulate each other on their recovery from their distressing ailment, and had no occasion to disperse for want of breath. The narratives of their experiences are printed in a pamphlet, which will be sent without charge to any one who will address Mr. F. J. B. Craine, an excellent Christian gentleman, who came here from Detroit, compelled to leave his former home on account of extreme suffering from asthma, from which he is now entirely relieved.

Whilst this climate is a specific for all cases of simple asthma, it is also helpful to consumptives in the *early* stages of their disease, and they form a considerable part of the population of this territory.

We may say something of the people generally in connection with a notice of the

PRESBYTERY OF COLORADO,

which recently met in the church on Seventeenth street, in Denver. The attendance of ministers was large. They came from the plain and the mountains; from the thriving towns and mining villages; and after considerable observation in different parts of our country, we do not hesitate to say that, in intellectual and spiritual

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qualifications for the Master's work, they will compare favorably with the ministers who comprise the larger Presbyteries of the East. We listened to sermons preached during the sessions of this Presbytery, by home missionaries, which were in every respect equal to the average discourses we have heard in the largest cities of New York and Pennsylvania.

Many appear to suppose that civilization disappears beyond the Mississippi. Some put the limit much farther eastward. True, if you go to the isolated ranches far out on the prairies, or to mining settlements on the very frontier, and hamlets hidden in the mountain canyons, you find a state of society very unlike that of Philadelphia, Lancaster, and Sewickley. But even there you meet men and women of education, refinement, and far more energy and enterprise than in the staid and finished towns along the Atlantic coast, or in the sleepy hollows of the Keystone or Empire State. In this city of our sojourn, Denver, there is much to remind us of Northampton and Newburg, and we have met in parlors and churches people who would bring no discredit to Fifth Avenue, or the church of the Pilgrims. Some good brethren who live in houses with brown stone fronts, and sit in upholstered pews, quite misapprehend the far West, when expending their wealth of sympathy upon the people of such a locality as this. We hope, however, that these remarks will not prejudice the appeals of any of our missionaries in less-favored places who seek help from eastern cities. They greatly need it—need it now—and we hope they will receive it. The reports recently given in Presbytery reveal the pressing needs of this great mission field, and should stimulate the strong to help the weak. One missionary is anxious to secure a house of worship that will cost not more than one thousand dollars. At present a little company of believers worship in a small log school-house, which is an insufficient protection from the storm and the cold of the mountain height, an elevation two thousand feet above that of Mount Washington. The missionary is also sexton. On Saturday he opens, sweeps, and ventilates the room, literally “blowing it out,” so getting it into condition for the Sabbath service. He has much to try his faith. The prayer-meeting at first consisted of “my wife and I;” but the Methodist church having been lately destroyed by fire, the two prayer-meetings have been combined, and now that there are *three* persons in attendance, they can emphasize the promise made to a more limited number.

There are other little congregations struggling with debts, and there are fields of usefulness open to the Church, pleading by their great necessities for the gospel, which, for want of men and means, are unoccupied. The call is loud and earnest. Our sons and daughters, with outstretched hands, driven by disease or poverty to the scattered villages of this and other

Territories, beg us to come to their help, and in the midst of worldliness and wickedness, assist their efforts to provide spiritual homes for themselves, and agencies of influence by which they may reach and benefit the world without. In our zeal for China, let not the Church overlook Colorado. Whilst giving the gospel to the heathen world, we should not forget the prior claims of our own land.

THE CHURCHES OF DENVER

Are in a more prosperous condition than at any previous period of their history, and the prospects of usefulness are specially encouraging. There has existed for several years an unpleasant difference between the Fifteenth and Seventeenth Street churches as to the question of the original church property. Each has claimed an exclusive right to the same, and until recently there seemed no way of settling this vexed question except by an appeal to civil law. But a few weeks since an effort, which originated in prayer, and was prosecuted in a most conciliatory and prayerful manner, aided by the ministers and the more spiritually-minded of both churches, has issued in success. There now remains no doubt about the execution of the plans which have been so unanimously adopted. The church on Fifteenth street agrees to pay the church on Seventeenth street the sum of twenty-five hundred dollars, and each church is to adopt a new name, so removing every vestige of a long disagreement, which has retarded the growth and weakened the spiritual power of both churches. There is great rejoicing over the result. The God of peace will, no doubt, set the broad seal of his approbation upon what has been done, and give his people prosperity.

The Champa Street church, which was organized last December, is vacant. Several of the members have gone into the other Presbyterian churches, and the present organization will probably pass out of existence. The pastor-elect, the Rev. W. Y. Brown, expects to return to the East; and yet the field is an important one, and should be occupied. It lies beyond the reach of the central churches, and unless a distribution of the present force can be effected which shall reach the outskirts of the city, a church on Champa street, or in the vicinity of the National Park, should be sustained and helped on to assured and permanent success.

THE COLPORTAGE WORK

has done much for our missionary fields. We have met and conversed with not a few who refer their conversion to the printed tract or religious book brought by the faithful colporteur to their homes. We know of one church, on the slope of the mountain, made up almost exclusively of persons who were brought to Christ through this humble agency. There are districts of country which cannot be reached by settled pastors whose fields of labor are necessarily circumscribed. There are settlements and scattered homes that may

lurch. Then there is more good humor and more real hearty enjoyment in the stage coach than anywhere else. If any one can ride nineteen miles in a crowded coach without smiling, or telling a joke, or joining betimes in the hearty laugh, I pity him. This was not our experience at least; for we had "fun," as the boys call it, without measure; both going and returning. At Idaho we stopped for dinner, and resuming the journey reached Georgetown about 5 P. M. A blinding snow storm met us on the way, and continued during the evening. Flannels were a luxury, and heavy overcoats were in constant requisition during our stay.

One member, Rev. D. E. Fuiks, of Fair Play, rode on horseback to Georgetown, some seventy miles, crossing the snowy range three times, and preached the opening sermon before the Presbytery, beside preaching to miners on the way. He found the snow two and three feet deep in many places, and returned by way of Denver, a circuit of at least one hundred and thirty-five miles.

PREACHING SERVICE.

It is the custom of this Presbytery to have a preaching service in the evening of each day while in session, and to unite with the church where we meet, in celebrating the Lord's Supper. These services add very much to the solemnity and interest of our regular meetings, and are usually very well attended.

CHURCH DEDICATION.

On Sabbath evening the beautiful and commodious church edifice erected by this congregation was dedicated to the worship of Almighty God. Over one thousand dollars was raised on the spot, and the balance of the indebtedness (about five hundred dollars) pledged before the offering of the dedicatory prayer. The building is of stone, neatly finished inside, and is an ornament to this mountain town as well as a standing monument of the good taste and liberality of those who planned and erected it. Rev. John L. Gage, of the Presbytery of Dayton, has been preaching to this people for some time, with great acceptance, and has received a unanimous call to become their pastor.

PRESBYTERIAL PROCEEDINGS.

Three ministers were received into the Presbytery, and one licentiate, Mr. J. G. Tidball, from the Presbytery of Butler, was received under its care. Of the ministers received one, Rev. Christian Vanderveen, was from the Classis of Michigan Reformed Church; and the others, Revs. John T. Williams and Wm. P. Teitsworth, were from the Presbytery of

Palmira.

In view of our present circumstances, a Pastoral Letter was prepared and directed to be read in the churches. The answer to the overture of the General Assembly in regard to "Term Eldership" was postponed until next meeting. Presbytery adjourned to meet at Boulder, on the Third Friday of March, 1875. Several of the ministers remained over Monday, in order to ascend Grey's Peak and visit other points of interest in and around Georgetown.

(1875)

SYNOD OF COLORADO.

The Synod of Colorado, consisting of the Presbyteries of Colorado, Montana, Wyoming and Santa Fe, met in the Seventeenth Street church, Denver on the 22d inst., and was opened with a sermon by the Moderator, Rev. Lewis Hamilton. Representatives from all the Presbyteries, except Montana, were present. Rev. Josiah Welch, of Salt Lake, was elected Moderator, and was also appointed to preach on Wednesday evening; R. L. Stewart and H. B. Gage were elected Temporary Clerks. Ex-Gov. John Evans was heard on Wednesday, on the subject of a Union University, to be located at Denver. Upon the conclusion of the address, a vote of thanks was tendered him for his able presentation of the matter and the generous offer accompanying it; after which the subject was made the first order of the day for Thursday. At an interlocutory meeting, after adjournment, a committee was appointed to express the views of Synod, which made the following report, which was received and adopted, and is as follows:

"The committee appointed at an interlocutory meeting of the Synod on yesterday evening to report on the plan of a University, to be established in the city of Denver, proposed to the Synod by Ex-Gov. Evans, report that they have given this subject all the attention which their time would permit, and would respectfully recommend to the Synod to appoint delegates to represent the Presbyterians of this Synod to meet with other delegates representing other evangelical denominations in regard to such an institution, and if such institution be established, to act as trustees in the same. They would also recommend that these delegates be instructed on the following points, viz.:

"1st. That it shall be a definite provision in the constitution of said University, that no person shall occupy a chair therein who does not believe in the existence of a God, the Divinity of Christ, or the inspiration of the Scriptures of the Old and New Testaments; that the denial of these principles shall work a forfeiture of his chair; and,

"2d. That the institution shall never come

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under the exclusive control of any one of the denominations united in this institution."

Rev. E. P. Wells, Rev. Sheldon Jackson, and Elder J. W. Blackburn were appointed a special committee in accordance with the above recommendation. An interesting report of the missionary operations within the bounds of the Synod during the past year was read by the Synodical missionary, Rev. Sheldon Jackson. These remarks were afterwards illustrated by reference to a mammoth map of the United States, which was extended across the church in rear of the pulpit. The report was received and put on file, after which Synod listened to some remarks on the situation of affairs in New Mexico, by Rev. J. A. Armin, of Las Vegas. The speaker drew a dark picture of the abounding wickedness, superstition, ignorance and heathenism of this papal land, and touchingly alluded to the fact that so little was being done or attempted for the elevation and Christianization of this degraded people, and this, too, in the face of the fact that they are within the limits of this great Republic and will soon have a voice and an influence in the councils of the nation.

The following resolution was read and adopted:

"Recognizing the necessity of the continued services of a Synodical missionary in our bounds, we recommend to the Home Board the re-appointment of Rev. Sheldon Jackson, D.D., for the ensuing year."

Synod adjourned on the evening of the 24th to meet at Cheyenne on the last Friday of September, 1875.

EXTENT OF THE SYNOD.

The importance and vast extent of this Synod can hardly be realized by one who has not taken the trouble to trace its lines and forecast its future. A glance at the map and a correct estimate of the distances from its centre to its boundaries, will surprise your readers and give them a new idea of the princely domain which is opening to progress and civilization, and which *now if ever* must be occupied and held by the Christian Church in the name of the blessed Master. Think of a Synod where one member comes from Salt Lake at a cost of \$80 to himself; where another to the South would be obliged to travel more than 800 miles by stage before he could reach the southern limit of the Denver & Rio Grande Railroad; of another who must come (if he come at all) from the far northern limits of Montana, I know not how many hundred miles, to Denver or some point on the U. P. Road! In this vast territory there are

men of every nationality, including the most refined and the most debased, a vast collection of Christians and pagans, Indians and Mexicans, half-breeds and Chinese—all accessible to the influence of the Gospel and all needing, sadly needing, the spiritualizing, uplifting power of the Gospel of Christ.

TERRITORIAL FAIR.

The Territorial Fair was held in Denver during the week of Synod, and was largely attended. Compared with former years, the exhibition of grain and vegetables was small and unsatisfactory. This was to be expected in view of the grasshopper raid which extended to all parts of the Territory. We saw one immense pumpkin or squash, however, which weighed two hundred and thirty-five pounds. How this came to be hidden from the voracious grasshoppers, I cannot imagine. The display of native fruits was better than ever before.

THE WEATHER.

Our rains are over, in all probability, until next May or June, and meantime the weather is delightful, and, now that the equinoctial is past, will probably continue so for weeks or may be for months to come.

U. P. CHURCH OF EVANS.

This congregation was organized in the Covenant Church on Sat. Sept. 5, at 2 o'clock P. M. It is composed of 32 communicants, 10 by profession, and 22 by certificate, 14 males and 18 females. Ed Taylor, Henry Taylor and Thomas Walker were elected as ruling Elders. H. A. Skiles was made Secretary and Treasurer of the Congregation. J. B. Adams and J. L. Taylor were chosen to read the praise of the sanctuary. At the close of the meeting the new session convened and organized by appointing Henry Taylor Clerk and Thomas Walker Treasurer.

Squire E. Taylor, an officer in the war of 1812, and the first mover in our church work here, was appointed as delegate to Garnett Presbytery. Our meetings were very precious and hopes for a prosperous church are very bright.

"Come thou with us and we will do thee good."

"We will go with you, for we have heard that God is with you."

S. B. Reed. U. P. Missionary for Col.

THE ROCKY MOUNTAIN EXCURSION.

Some of your readers may be wondering what has happened to those delegates who, at the close of the General Assembly, started with some of their friends for a visit to Colorado. As one of the number, I can assure all that none of us have been scalped by Indians, devoured by bears, or left a prey to uncivilized bandits. Our tour has been one of great enjoyment and satisfaction, and thanks to a kind Providence, entirely free from serious sickness or accident to any. We left St. Louis, about sixty in number, the evening of the day our Assembly adjourned. Through the kindness of the railroad companies in providing us with such luxurious cars, and the attention of their officials accompanying us, and the geniality of all the members of our party, the ride of over nine hundred miles to Denver was one of continued pleasure. The fertile fields of Kansas, and the limitless expanse of the great plains were gazed upon with much interest.

Interesting prayer-meetings were held by our party in the different cars, morning and evening. The singing attracted the attention of the strangers to us, and more than one was affected to tears by the familiar hymns which spoke to them of the homes they had left. Many will long remember the thunder-storm on that wide-stretching Kansas prairie, when along with the peals that rent the air resounded the sweet sounds of sacred song, praising Him who could control the elements of earth and air. Our programme had been considerably planned by our conductor, Rev. Sheldon Jackson, and we had but to follow it, to see and enjoy the most. Our first night was spent in Denver. Saturday morning, June 6th, we started for the mountains. For thirty-five miles we travelled by cars, part of the way through scenery of the grandest kind. It was hard to realize that we were being drawn by the steam engine up one of the narrow gorges of the Rocky Mountains. But wonders almost cease after being for a time in that most wondrous region. At Floyd's Hill we took stages for Georgetown, a town in the mountains seventeen miles further on. Here we spent the Sabbath, at an elevation of over 8,000 feet. It was a very enjoyable one, and all felt that we were lifted also to a height of privileges. The clear, cool, light atmosphere, and the mountains rising almost perpendicularly to a height of 3,000 feet all around us, made us feel as if we were in an entirely new land. The different churches of the town were supplied with preaching by our party, and also some outside mining stations.

A temperance meeting was held in a hall, Sabbath afternoon, which was well attended, addresses were made by different ones, and much interest in the cause manifested by many. One church has nearly completed a beautiful and commodious house of worship, which

In THE INTERIOR, of the 9th inst., I find a notice of Rev. E. E. Bayliss, which contains some inaccuracies, which I wish to correct; not because he has transferred his connection to another denomination, but because it is not necessary that we should send him there with an undeserved prestige. It is not true that Mr. Bayliss "was the first Presbyterian missionary in Utah," being preceded in the Corinne church by the lately deceased, and beloved Melanethon Hughes, who returned to the States in 1869. Mr. Bayliss went to Corinne, I believe in 1871, perhaps 1870. It is not correct that Mr. Bayliss "organized the first church in Corinne," as the Presbyterian church there, was organized by Rev. Sheldon Jackson, some two years before Mr. Bayliss went out. It is not true that Mr. Bayliss "established there the Rocky Mountain Academy;" no such academy ever existed in Corinne or Utah in any shape more tangible than moon-shine. Mr. Bayliss did conceive the Utopian idea of establishing such a school at Corinne, supposing, perhaps, that the idea of planting a Protestant college — not an "academy"—on Mormon soil would be so immensely popular in the States, that it would be only necessary to give the project mind, and the necessary funds would flow in abundantly. But Mr. Bayliss and his bubble collapsed together, and so closed a very short career — not quite two years, I believe—on the frontiers. I have nothing to say in the way of disparagement of Mr. Bayliss, who is doubtless a very good man. But justice to the dead as well as the living, seemed to demand this correction.

W. G. KEPHART.

Atlantic, Iowa, April 10, 1874.

(And we are very glad to "do justice to the dead as well as the living." Our informant was Mr. Bayliss himself.)

Important to Presbyterians.

A Free Newspaper

In Montana and the adjoining Territories are many who in the States were associated with some one of the Presbyterian or the Congregational Churches, either as members of the church or congregation. If such will send their names, Postoffice address and the name of the church to which they formerly belonged to, to Rev. Sheldon Jackson, Denver, Colorado, they will receive a Presbyterian newspaper for 1872 FREE.

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they have paid for as they have gone along. They are without a pastor now, but hope soon to obtain one. With an eldership that would do honor to an Eastern city church, this pioneer church of the West cannot but prove abundantly useful. On Monday a number of our party made an excursion on horseback to Grey's Peak, eight miles distant. Our pleasure on this, as well as during our entire stay in Georgetown, was much heightened by the kind and unremitting attentions of Mr. T. M. Oviatt, a former minister of our church, and one who is still deeply interested in the growth of the church, and the conversion of souls on that western field. Leaving Georgetown, with her snow-capped peaks in sight and her sunny memories impressed upon our hearts, we journeyed by stage, *via* Idaho Springs, where we bathed in her warm, delicious, soda baths, to Central City. This is a town of several thousand inhabitants, in the heart of the gold mining region. It had been visited by a very disastrous fire a few weeks before our visit, that had swept away two-thirds of the business portion of the place.

At a devotional meeting held in the hotel parlor, the evening of our stay there, the interests of the little Presbyterian church were set forth by its pastor, Rev. H. B. Gage, and Mr. Jackson. Its history and its promises spiritually have been precious, but a debt upon its church edifice has long been felt as a heavy weight, and this disastrous fire makes it to them an object threatening to their prosperity. Your readers will, ere long, hear concerning it through a Committee of our number.

A stage ride of thirty-five miles took us through the famous Boulder Canon. All other sights were almost forgotten before the unparalleled sublimity that was here displayed. It is something to be gazed at with awe and reverence, and not to be described. After two nights and days spent in Denver we started southward. Through the generosity and kindness of the Denver and Rio Grande Railroad, our party was furnished with a special train, free of cost, over the entire extent of their road, to Pueblo, one hundred and eighteen miles, and back to Denver. This road passes through a pleasant, rolling country, with the mountains at all times in view. The cultivation of the land is well under way along the route, and we witnessed many fields of growing wheat. The country is destined, at no distant day, to be populously settled. The great point of interest along this road is Colorado Springs. Here we spent our second Sabbath in quiet retirement and enjoyable worship. Most of the excursionists stopped at the hotels at Manitou, a beautiful spot amidst the mountains, almost at the foot of Pike's Peak. They had a sermon here in the hotel, morning and afternoon, and a precious communion season in the evening. It was a Sabbath long to be remembered. From many parts of the land we had come, had journeyed together, and now sat down, an unbroken band, to celebrate the love of a

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common Saviour. It was the privilege of your correspondent to preach in the morning for the Rev. J. G. Lowrie, at Colorado, and he was much pleased at the large, intelligent, and attentive congregation there gathered. We are sure that our young brother has an appreciative people, and those who know him, can be assured that they have not one of those dull preachers that some are apt to imagine find their way to our missionary fields. He is a live man, doing a good work, and we long wish him abundant usefulness. At Colorado our number became broken—some desiring to return home sooner than others.

We cannot help expressing our thanks, and that of our whole company, to our very efficient missionary bishop, Sheldon Jackson, for his untiring attention and devotion to our welfare. Nothing was left undone by him to render the excursion a success, and such it was.

THE DEDICATION OF A PRESBYTERIAN CHURCH IN THE CLOUDS.

The Presbyterian Church, ever following her children into every nook and corner of the land, some two years ago organized a church at Fairplay, Colorado. Situated upon the east slope of the main range of the Rocky Mountains, at an elevation of about 10,000 feet above sea level, it is, as far as known, the highest Presbyterian church in the world. The second highest is at Alta Utah, which is also at an elevation of nearly 10,000 feet.

At Fairplay, the Rev. D. E. Finks and his efficient wife have worked on amid great discouragements until, by the blessing of God, they have secured the erection of a neat and comfortable church. The opening services took place on Sabbath, the 4th inst. The missionary was assisted by the Rev. Sheldon Jackson, who staged it 160 miles through rain and snow to be present.

About the middle of the forenoon the clouds began to descend the snow-covered mountain side, and settle down upon the place, yet a goodly number came together at the morning communion service, and at night a still larger number, with lanterns, groped their way through the cloud to the dedication. It was a day of great rejoicing and encouragement.

The church is very much in need of a bell, whose voice shall summon the miners from their mountain cabins to the sanctuary.

Donations may be sent to the Rev. D. E. Finks, Fairplay, Colorado. The following pleasant letter, received just previous to the dedication, will explain itself:—"Enclosed please find my check for \$200, which I beg you apply towards the paying off the debt on your church. One hundred is my donation, and the other one is what would have been spent for my dear boy's birthday, October 11th, had he been on earth with us."

Letter from Colorado.

BY REV. R. L. STEWART.

GOLDEN, COLORADO, Oct. 10, 1873.

MODERN STYLE OF TRAVEL.

DEAR BANNER:—While it is true, that the modern style of travel across the western plains is a great improvement on the jolting coach and the slow-moving caravan of other days, it is also true that it has some disadvantages which counterbalance, to a certain extent, the luxury of ease and rapid transit. One of these, and the most serious perhaps, lies in the fact that the swift-moving train, with its easy chairs and luxurious couches, in a few hours or days at most, lands its passengers, fresh from the denser atmosphere of the East, into the midst of the dry and rarified atmosphere of these elevated plains, where the conditions of living, moving and breathing are entirely different. So sudden is the transition, that the constitution has no time to rally, or prepare for the change, and the result is—in most cases—"a spell of sickness" more or less violent as the case may be. This was our experience, in common with many others. Those, on the other hand, who come in wagons or plod along with the ox-team, spending most of the time in the open air, not only avoid this unpleasant process of acclimation, but as a general rule commence to improve in health and strength after leaving the Missouri. For those who contemplate a trip to Colorado in search of health (if the season will admit of it,) this is certainly the best way to come, after crossing the Missouri River. If this cannot be done, it is better to stop off at intervals on the way, and approach the mountains gradually.

THE WEATHER.

For the past three weeks the weather has been delightful. We have had almost uninterrupted sunshine during the day, and for a week or more the moon has shone with unclouded regal splendor. The pleasure of such nights is greatly enhanced by the fact that there is neither dampness nor dew. Occasionally a few clouds have gathered ominously about the crest of the mountains, but these proved to be only transient visitors. In a few moments they melted away, leaving to sun and moon the exclusive right to reign and shine undisturbed. Our "Equinoctial" was unattended by "shrouded heavens" and "deluges of rain," but in its stead we had a furious storm of wind, which sent the dry

dust flying in every direction, to the annoyance of pedestrians and the great discomfort of careful housekeepers, whose efforts to shut it out were not attended with very gratifying success. Such storms occasionally visit us here, and are not very pleasant while they last. At such times, it is a comforting reflection that the wind does not blow all the time, as in some of our neighboring Western States. Why it blows here at all, with these everlasting hills surrounding us as a barrier on almost every side, is a mystery to me. This is a land of mysteries and contradictions, however.

THE SOIL—IRRIGATION—CHARACTER AND YIELD OF THE CROPS.

To an Eastern man at first view it does not seem strange that these yellowish, barren-looking plains and mountain sides should be called "desert." There is no evidence of continuous sod, and to the uninitiated very little show of grass; and yet, strange as it may sound, there is no pasturage of the East that can at all compare with this in richness and strength. It makes but little show, it is true, but yet here are hundreds and thousands of cattle who live and fatten upon it, without any other feed, Summer and Winter. Lean, juiceless beef, I am happy to say, is one of the rarities seldom seen, and but lightly esteemed in our Colorado markets. But still more the wonder grows, when we look at the results obtained from these desert-looking plains when properly cultivated.

It would not be wise for our Pennsylvania farmers who come here for the first time, to smile too soon or pass their judgment too hastily, lest it should be found afterward that the occasion for laughter should be on the other side. It is true that irrigation is required in most cases, but this is not so troublesome or expensive as many imagine. Its average cost on large tracts is estimated at about one dollar per acre. Compared with the additional increase in the crops, this expense appears to be very trifling. One good hand can irrigate five acres thoroughly in a day, and as a general rule this need be done but twice in the season in order to perfect the crop. For gardens and shrubbery, the process is repeated more frequently.

It was on the 6th of September that we rode over from Denver to our new home, and, although so late in the season, we found the farmers busy all the way between the two points, hauling in and stacking their wheat and oats. Some of the latter were green and untouched by the sickle; but all gave evi-

dence of a rich and abundant harvest. The straw has a beautiful golden color, which we never see in perfection in the East. The wheat is very firm and white, and produces a quality of flour second to none in the land. For three years past the premium crops of wheat at the Territorial Fair have ranged from sixty-seven to seventy-three bushels per acre; of potatoes from four hundred to six hundred; onions have reached one thousand per acre; and cabbages frequently weigh fifty and sixty pounds to the head; not long since one weighing eighty-two pounds was sold in the Denver market. The average yield throughout the Territory (including lands not irrigated, also) is—wheat, twenty-eight bushels per acre; oats, forty; potatoes, one hundred and fifty; corn, twenty; and barley, thirty-five. Corn does not do equally well in all situations. Yet there are instances on record, however, of a yield of two hundred and over of corn per acre.

A VISIT TO THE DENVER FAIR GROUNDS.

Last week I attended the Denver Fair, and had a very favorable opportunity of satisfying my curiosity in regard to these far-famed products of Colorado. The Fair grounds are about two miles out of the city, and enclose forty acres of land. The day was lovely, and by noon a large concourse of people were assembled on the grounds. I had expected to see a goodly display of vegetables and minerals, and was not disappointed; but was surprised to find such a large exhibition of the choicest varieties of blooded stock. Among the sheep and cattle especially, all the superior grades were largely represented. I saw one Durham cow, from Illinois, for which the owner had refused \$10,000 on the day previous. He sold a calf on the way for \$2,500, and was not willing to dispose of the cow for less than \$15,000.

In the Agricultural Department, among numerous other things, was a sack of beautiful, pearly wheat, which was brought as a sample of two thousand bushels, the product of one hundred acres of land on Bear Creek, eight miles south of Denver. From Park Rancho, east of Denver, I noticed specimens of potatoes (Peerless) which represented a yield of eight hundred and four bushels to the acre (averaging forty potatoes to the bushel), and of golden wheat in the sheaf at least four feet in height; both of which were raised without irrigation. There

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were pumpkins, too, weighing one hundred and twenty-five pounds, and mammoth cabbages, and turnips, and onions; and oats in the sheaf which stood at least six feet high, with stalks like millet grass, and heavy, well-filled panicles.

The Mineral Department was a rare treat for the lovers of mineralogy and metallurgy. Every variety of specimen seemed to be represented in this display. All the mines had specimens of their ores on exhibition, ranging in value from \$300, \$400 and \$500 per ton up to \$120,000 per ton. The latter specimens were from Gold Hill, the richest of all. Indeed I have not told the whole truth yet, for there was one fine specimen whose value was assayed at \$156,000 per ton. In the same department was a pyramid of silver bricks, whose value in currency amounted to \$52,408. This shining pyramid was surmounted with a brick of pure gold, weighing sixty-seven pounds. Its value in currency amounted to the modest sum of \$13,598.94. A sturdy policeman stood guard over the enticing pile, which, of course, was one of the chief attractions of the hall.

In the Fancy and Ornamental Department there were some good specimens of art and mechanical skill, and in a select corner were the inevitable sewing machine agents in full force. I was much interested in a fine collection of stuffed animals which occupied one wing of the hall, and which were evidently prepared with skill and good taste. They represented the animals peculiar to this region, among the most noticeable of which were a buffalo as natural as life; a wounded deer pursued by prairie wolves; a puma, cinnamon bear, and wolverine; besides many well-preserved heads of elk, antelope, deer, &c. The same exhibitor had quite a number of skulls of Colorado animals, which to some of the curious crowd, at least, were objects of special interest. It may or may not interest some of your lady readers to know that there was a silk quilt on exhibition in this department, which was laboriously patched together out of 13,226 pieces. It must have been some fair Penelope, I suppose, that had the heart to undertake, and the courage to execute, such a task as this.

HOME MISSIONS.

I had almost forgotten to say that I partook of a good dinner on the Fair grounds, which was served up by the energetic ladies of the First Presbyterian church, for the benefit of

the Home Mission Fund. This is a cause which lies very near to the hearts of God's people in this Western land. While in many places the privileges of the Gospel are lightly esteemed, and iniquity abounds, there are still a goodly number of Christ's faithful ones, who labor and pray and sacrifice for the advancement of his kingdom in our midst. Oh that the whole Christian Church of America, and especially those who live where the privileges of the Gospel are so lavishly bestowed, could realize the need, the urgent, pressing need, of prompt and aggressive work, in order to rescue this goodly heritage from the dominion of Satan and sin, and win it over to Christ and holiness. Never, I am persuaded, was there so grand a field for the present and future triumphs of the Gospel, as that which has been entered upon by the Home Mission Board of our beloved Church, if those who sustain it and provide the means are only faithful to their trust. This is a work and a responsibility which rests upon the Christian men of *this* generation. The fields are white already to harvest, the enemy is active and vigilant, there remaineth yet very much land to be possessed, and whatsoever is to be done must be done *quickly*. Here is a work for Christian laborers that will amply repay for all the weariness and toil. Here is an investment for Christian capitalists that will not depreciate in value, that will give no sleepless nights of anxiety; for to him that soweth, as well as to him that reapeth, there is a promise both of recompense now, and of fruit unto life eternal.

DEATH OF REV. J. SANFORD SMITH.

On the 17th of September, Rev. J. Sanford Smith, who for almost a year past has had charge of the church at Golden, fell asleep in Jesus and entered upon his rest and reward. He was a brother "beloved in the Lord," much esteemed by the brethren of his Presbytery; and by his Christ-like life, as well as his public labors in the ministry, exerted a deep and abiding influence for good in this community. The funeral services took place in the Presbyterian church at Golden, and were largely attended by members of Presbytery, who were on their way to the Fall meeting at Central.

At another time I may tell you something more of Golden, of Colorado, and the progress of Christian work in this part of the West.

PRESBYTERIAN HOME MISSIONS.

The Only Illustrated Monthly Home Mission Paper in the United States.

To pray more earnestly and labor more intelligently for the conversion of your own land—to keep informed of the progress of the work and sustain a Home Mission paper, subscribe for the

**Rocky Mountain
Presbyterian.**

\$1 a Year. 25 Copies, \$12 a Year.

Address

**REV. SHELDON JACKSON,
DENVER, COLORADO.**

DURING THE PAST YEAR Rev. Alex. M. Darley, of Colorado, has organized two churches, erected one house of worship, one parsonage, bought a church organ, started two Sabbath-schools, two prayer-meetings, three classes, of seventy-five pupils, in catechism; supplied six preaching stations, and rode a circuit of two hundred miles monthly. 1879

REVS. JOHN WILSON AND SHELDON JACKSON organized a Presbyterian Church of eighteen members at Lawson, Colorado, on April 7. 1878

A new paper is about being started at Del Norte. It will sail under the head of San Juan Prospector, published by Lambert and Stevenson.

Rev. E. F. Robb, of the Presbyterian Church of Las Animas, will be in Trinidad the second Sunday in November. He will take charge of the Presbyterian Church in this place.

be present.

T. C. KIRKWOOD,
Chairman of Committee.

Who will go? There are fifteen thousand vacancies in the Synod of Colorado. Several of them are among the more important churches of the Synod. Applications may be addressed to Rev. Sheldon Jackson, Denver, Colorado.

COLORADO.

LEADVILLE.—A Leadville paper gives the following sketch of the Presbyterian church in that pioneer town. This church was organized on Sabbath evening August 4, 1868, by Rev. Sheldon Jackson D.D., Rev. Lewis Hamilton and Rev. Harry L. Janeway. The church is not yet a year and a half old, and its history like that of all the other churches of Leadville is a very remarkable one. The church members were twelve in number. The church building was commenced December 30, 1878, and completed May 25, 1879, when the first service was held in it. Rev. Harry L. Janeway, a young man of marked ability, was placed in charge of the infant society for one year, his salary being paid by the Board of Home Missions in New York. Under his labors the church grew rapidly and at the close of the year numbered fifty-eight members. Mr. Janeway closed his labors with the church at the end of his year. During the month of September the pulpit was supplied by the Rev. H. B. Gage. During October the pulpit was vacant. The first Sabbath of November the Rev. W. H. Clagitt, of St. Louis, the present pastor, who had been conducting a protracted meeting in Denver, was invited to visit the church, and after laboring with them for some two or three weeks the church extended to him a unanimous call to become their permanent pastor. Since Mr. Clagitt took charge of the church there have been eighteen additions to its membership and many more will unite as soon as their letters of dismission can be obtained from eastern churches. While last year the salary was paid by the mission board this year the church determined to walk alone. Their present pastor receives a salary of two thousand dollars, and within the last two weeks the ladies of the congregation have purchased a house and lot, one of the handsomest pieces of property on Capitol Hill, for a parsonage. Mr. Clagitt expects to return to St. Louis for his family, with whom he will settle permanently in Leadville. He has an earnest, faithful people in his church who have held up his hands nobly and seconded all his efforts for the welfare of the church, which is one of the strong spiritual powers of Leadville.

LA PLATA COUNTY.

The following extract from a speech delivered by Judge Crosby, on the 4th of July last at Animas City, shows the prosperity of the extreme southwestern county of Colorado:

La Plata county as organized in May, 1876, is but a little over two years old, but we have a right to have faith in its future as becoming one of the wealthiest and most important counties of Colorado. Its assessment has increased from a little over \$45,000 in 1876 to nearly \$325,000 in 1888. Our population may be estimated at 2,000 and is rapidly increasing. Our public schools number five, the county having been divided into that number of school districts, and I am informed by Dr. J. P. Wallace, our excellent superintendent of schools, that for a considerable portion of the present and past year there has been a well attended school kept in each district. We have no church edifices yet, though recently a Presbyterian church has been organized at Animas City. It is the advance guard which shows that the Christian denominations propose to occupy the field in sufficient force before long to meet the religious needs of our community, and doubtless with our increasing population, all the different creeds will, in course of time, be represented by their duly ordained priests and ministers. We welcome gladly the schools and churches; they are the safeguards and preservation of the nation. As you educate the children you elevate them into a higher life of usefulness and morality; you make of them better men and women and better citizens. To that nation which wisely expends the most in the education of its children, will come back the evidence of true economy in this beneficent policy by the lessening of the number of its criminals, and the expenses of its jails and penitentiaries. With schools and churches whose spires are exclamation points, typical of christianity and morality, we shall have the restraining influence which checks crime and encourages peace on earth and good will towards man.

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Central City, Colo. 187

My dear

Central City is the center of the mining district of Colorado. It has a permanent population of 2,500. or, including Black Hawk and Nevada, two towns immediately adjoining, 5,000. A Presbyterian Church was organized here in January, 1862, the first Presbyterian Church in the Rocky Mountains. Being left without a house of worship, and most of the time without a minister, in 1871 there were but two of the organization remaining. The Church was reorganized January 1, 1872, with twelve members. On November 1, 1873, a period

of less than two years, the Church had forty-nine members present and three dismissed to unite elsewhere. Of these thirteen united by letter and twenty-seven by profession of their faith in Christ. This shows the most rapid growth and deepest spiritual life of any church in the bounds of the Territory.

The church had promises of aid in building a house of worship, which were not fulfilled. Central City being located in a "gulch," lots are few and expensive, and we were obliged to pay six thousand dollars for ground on which to build; while the building, a plain but neat edifice, cost only four thousand. A house of worship was absolutely necessary to our life and growth. By self-sacrificing efforts the church has paid, without aid from abroad, \$3,600.00, and have assumed, on individual notes, payable bi-monthly, \$3,500.00 more.

This leaves, including accumulating interest, \$3,300.00 unprovided for, on which we are paying one, one and a half, and two per cent. a month interest.

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Notwithstanding this burden of debt we are nearly self-supporting, and would be entirely so were this incubus removed. We are doing our utmost to help ourselves, and also to advance the cause of Christ on mission ground, in which the whole Church is interested. Can you not aid us in our enterprise?

Please read the following, taken from the minutes of the last meeting of the Presbytery of Colorado:

“Central City, Col., September 21, 1873.

‘ WHEREAS, The Presbyterian Church of Central City, by its position and surroundings, is one of the most important Churches in the Territory, and has, by the signal blessing of God upon it, been demonstrated to be a vine of God’s own planting: and

“WHEREAS, The said church is now laboring under serious and distressing

financial embarrassment,

“RESOLVED, (I.) That it is the sense of this Presbytery that the loss of the Central City Presbyterian Church, on account of debt, would be a disaster to the cause of Christ, not only in the community but through the Territory.

(II.) “That the self-denying and earnest exertions of the congregation to relieve themselves of debt merit the hearty approval and commendation of this Presbytery; and

(III.) “That the Presbytery specially recommend this feeble and struggling Church to the prayers and contributions of the Church at large

“W. E. HAMILTON, Moderator.”

Denver, Colorado.

To the Presbyterians who have followed my work on the frontier with their prayers and contributions, I would say that I am well acquainted with the past history and present prospects and necessities of the Presbyterian Church of Central City, Colorado, and do most fully endorse their appeal for help. With the destitutions of five large Territories burdening my heart, and a score of homeless, houseless churches claiming my attention, I yet feel that, at the present time none are in more urgent or pressing need than this enterprise. They have struggled heroically to keep themselves, doing even beyond their ability, and now must have help from abroad or a very important church will be crippled for years to come.

Rev. Henry B. Gage, pastor elect of the church, is one of our earnest and efficient and successful ministers, and is warmly commended to the sympathy

*and substantial benefactions of all who love our Lord Jesus Christ and his
cause.*

SHELDON JACKSON,

Superintendent of Missions.

A. J. VAN DEREN,

CHARLES BERRY,

Elders.

HENRY B. GAGE,

Pastor Elect.

[Preservo one copy. Send one to the Pastor, through the Postoffice, or the Pastor's box in the Church.]

Pastor's Circular

*Stuart Reunion Presbyterian Church of Denver, Colorado, corner of Stout and H Streets
Rev. W. Y. Brown, Pastor; residence, Curtis Street, between K' and L.*

CHURCH WORK FOR 1872.

Desirous of classifying the members and the congregation into the different departments of Christian work, your pastor earnestly and affectionately requests you to carry this circular to the Lord in prayer, then fill up such of its blanks as indicate what you are willing, according to your circumstances, with God's help, to endeavor to do, as your part of the Lord's work.

NAME

ADDRESS.....Street, between

One thing we can all do. Pray daily for the pastor and church, and also select one or more individuals who are still unconverted, and pray for them daily by name. Will you do this?

DEVOTIONAL DEPARTMENT.

If you can attend any of the following meetings regularly and will endeavor to do so, put a mark thus * opposite such meetings.
If you can take part in them, put two marks, * *.

TEMPERANCE DEPARTMENT.

Can you, when occasion requires, look after cases of intemperance, and lead inebriates to temperance meetings?

RELIEF DEPARTMENT.

Can you visit and aid in relieving the needy?

STRANGERS AND SOCIAL DEPARTMENT.

Will you at the Sabbath services, sociables, pastor's receptions, and other meetings, welcome strangers and endeavor to make them feel at home?

VISITING DEPARTMENT.

Can you give one afternoon or evening every week to visiting families, and other members of the congregation and strangers?

If so, what afternoon or evening?

Female prayer-meeting on Friday afternoon.....
 Young People prayer-meeting Wednesday night.....
 Sabbath morning prayer-meeting half hour before services.....
 Sabbath evening prayer-meeting half an hour before services.....
 One neighborhood prayer-meeting every two weeks.....
 Meet for practice in congregational singing one hour before the Wednesday evening services.....

SICK AND WATCHERS DEPARTMENT.

Can you give one afternoon or evening every two weeks to visit the sick?.....


The following are the Committees, with their appropriate work, into which the congregation will be classified.


[Please indicate by * with which Committees you prefer to co-operate.]

1. SABBATH SCHOOL. Jno., 21-15. It is the duty of this Committee to gather in the S. S. Scholars, to visit the sick and absent, and in every possible way, endeavor to enhance the interests of the Sabbath School.
2. DEVOTIONAL. Acts, 1:14. This Committee has charge of the Church and neighborhood prayer-meetings. It is their duty to be present and as far as possible take part or lead, as the Chairman may request.
3. MUSIC. Col., 3:16. This Committee is responsible that there shall be good singing, both upon the Sabbath, and at the weekly and neighborhood prayer-meetings.
4. STRANGERS. Heb., 13:2. This is the "hand-shaking" Committee. It is their duty to speak to all strangers who appear in the Church, and welcome them, ascertain their Church relations, residence in the city, &c. Also to appoint visitors to go to the hotels and accompany strangers to Church.
5. MISSIONARY. Mark, 16:15. To promote Church and Sabbath School Missionary Meetings and collections, and to get all, including the children, to do their part.
6. WOMAN'S DEVOTIONAL. Acts, 16:13. This Committee has charge of the Female prayer-meetings. It is their duty to be present, to bring others, and, as far as possible, to take part or lead, as circumstances may demand.
7. SPIRITUAL. Gal., 6:1. To seek out the inquirers and back-sliders; to assist them by counsel and prayer, and to report the cases to the pastor and session.
8. THE SICK. Jas., 1:27 and 5:14. To visit the sick, procure watchers or

DORCAS DEPARTMENT.

Will you endeavor to take part in the work of the Ladies' Sewing Circle?.....

 It is not designed to have any one member work in all of the departments, and an effort will be made to divide the work, and apportion each their appropriate part. If you have any preference for one department over another, please say so on the following line.

 *The answers to this circular are not to be made public; they are designed only to aid your pastor in arranging the work.*

The following are the Committees, with their appropriate work, into which the congregation will be classified.

[Please indicate by * with which Committees you prefer to co-operate.]

- nurses, as the case may require, call on the pastor or elders,—in a word, to carry help and sympathy to all sufferers.
9. DORCAS AND RELIEF. Acts, 9:36. To look out and attend all cases requiring material aid, and to co-operate with Committee No. 8, concerning the sick.
10. SOCIABLE. Luke, 15:23. This Committee has in charge the social gatherings of the congregation, makes arrangements for entertainment, and attends to all the arrangements for the same.
11. CANVASSEERS. Luke, 14:23. It is the duty of this Committee to visit all persons in the neighborhood of the Church, and, as far as practicable, of the city and vicinity, and endeavor to induce all to attend Church, and to co-operate with Committee No. 1.
12. DOMESTICS. To look after the interests of domestics, make them welcome and at home, in the Church.
13. THE HEATHEN. Ps., 2:8. To visit the Chinese in our midst, and to get them to attend Sabbath School and Church, and endeavor to bring them to Jesus.
14. TEMPERANCE. Rom., 14:21. This Committee has charge of all temperance meetings, and seek to reform the inebriate, and to prevent the spread of intemperance.

REMARKS—The first Sabbath evening of every month will be devoted to conference and prayer concerning our church work, and in hearing reports from these Committees, through their Chairman.

[If any Department of Work is neglected, the Committee of that Department will be held responsible.]

\$60.

No.

For value Received, I promise to pay the TREASURER of the *First Presbyterian Church of Central City*, or his order, *SIXTY DOLLARS*, in TWELVE equal payments of *FIVE DOLLARS* each, each payment being represented by a coupon hereunto attached, numbered from *one to twelve* inclusive, each of which I agree to pay in its order, at the date of its maturity as therein expressed, and it is expressly understood that should payment of any or all of these coupons be made prior to their maturity they shall be subject to a discount of *twelve per centum* per annum from the date of such payment to the date of maturity; and when all shall have been paid and cancelled then this obligation becomes void.

Witness my hand and seal this

day of

A. D., 1873.

[L.s.]

| | | | |
|--|---|--|---|
| \$5.00. belonging to note, No. —, five dollars. Due July 10, 1875. | \$5.00. belonging to note, No. —, five dollars. Due May 1, 1875. | \$5.00. belonging to note, No. —, five dollars. Due March 1, 1875. | \$5.00. belonging to note, No. —, five dollars. Due January 1, 1875. |
| \$5.00. belonging to note, No. —, five dollars. Due November 1, 1874. | \$5.00. belonging to note, No. —, five dollars. Due September 1, 1874. | \$5.00. belonging to note, No. —, five dollars. Due July 1, 1874. | \$5.00. belonging to note, No. —, five dollars. Due May 1, 1874. |
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From Taos comes the following, which is quite encouraging :

“ We have now forty-eight scholars on the roll of our school, and every week we get one or more new pupils. Three have been taken out of the public school taught by the Sisters, and brought to us. Our Spanish services Sabbath mornings are growing more and more interesting, and so also is our Sabbath-school. We have had for four or five weeks a very respectable English congregation at seven in the evening of each Sabbath. To these services come some Mexicans, both men and women. I have already disposed of two Spanish Bibles, and think the time is not far distant when the sale of a Bible will be no uncommon thing. One of my pupils, a young man, is taking a great interest in reading the Scriptures ; he has committed himself, to all outward appearance, to the *new* religion, as they call it, by way of distinction from the old Church. He takes my tracts, reads them, and then lends them to such of his friends and neighbors as he is sure will not burn or destroy them. He talks with them a great deal, and explains to them the things they find in the books and tracts which they do not believe or cannot understand. A few weeks since, his child died, and I was asked to officiate at the funeral ; so you see it would appear that God is surely, but I verily believe surely, opening up the way here for progress in more than one direction.

MONTANA TERRITORY.

Writing about her work in Bozeman, Miss Crittenden says : “ Some things look more favorable than ever before, for the permanent establishment of a Protestant Christian school, such as we have been laboring for. We had last year an average of thirteen. This year the average attendance has more than reached fifteen. At this time there is a larger proportion of the school of the class which our work is especially designed to reach (young ladies and misses), than at any former session. With three exceptions (two boys and one little girl, seven years of age), *all* are of this class. Five of my present number are from ‘the valley.’ We had three ‘valley girls’ last winter, two of those are the

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PROGRAMME GENERAL ASSEMBLY EXCURSION To Colorado

ROCKY MOUNTAINS BY WAY OF



St. Louis, Kansas City and Northern
SHORT LINE.
AND
Kansas Pacific Railway.

The Excursion will leave St. Louis at the close of the Assembly, probably June 3d or 4th, reaching Denver on the second afternoon. The time of leaving St. Louis will be sent to the Associated Press on June 1st, so that parties from abroad may reach the city in time to join the Excursion. The route to Denver will be over the St. Louis, Kansas City and Northern Railway, and Kansas Pacific Railway. The rate for Excursion Tickets from St. Louis to Denver and return has been fixed at \$56, which is \$46, lower than regular rates.

JUNE 7. — Sabbath.

Will be spent with the Churches at Denver.

JUNE 8. — Monday.

The Excursion will take the Colorado Central Railroad through the wild gorges of Clear Creek Cañon to Floyd Hill, and thence by coaches *via* Idaho Springs to Georgetown, one of the centers of Silver Mining.

The ride up the Cañon, reveals some of the wildest scenery to be found on any railway in the United States.

JUNE 9. — Tuesday.

Will be spent in visiting Green Lake, one of those beautiful sheets of water found at high altitudes in the mountains.

An opportunity will also be afforded of inspecting the reduction of the Silver Ores.

In the evening the Excursionists are invited to unite with the Presbyterian Church of Georgetown, in the dedication of their new church.

JUNE 10. — Wednesday.

Taking the coach in the morning, a two hour's ride down the Cañon will bring to Idaho Springs in time for a refreshing bath in the Hot Mineral Springs, before dinner. In the afternoon will pass up, up, up Virginia Cañon three miles until at the top you again look upon the great snowy range. Then down to Central and Black Hawk.

JUNE 11. — Thursday.

This day will afford an opportunity of inspecting the gold mines and mills of Black Hawk, or the ascent of Bald Mountain.

JUNE 12. — Friday.

Friday will take the party over and across mountain ridges to middle Boulder and down through the celebrated Boulder Cañon, the Yosemite of Colorado, to Boulder.

Saturday morning return by cars to Denver. Fare from Denver through the Mountains around to Denver, \$12.25.

JUNE 15. — Monday.

The Excursion will take the narrow gauge cars of the Denver and Rio Grande Railroad for Colorado Springs. After dinner, taking carriages, a visit will be made to Manitou, the Mineral Springs, Garden of the Gods, Monument Park and Chian Cañon.

JUNE 16. — Tuesday.

The ascent of Pikes Peak will be made from Colorado Springs.

JUNE 17. — Wednesday.

Return to Denver. This Schedule is arranged for those who can take but little time. The others who have more time can visit many other places of interest before their return.

Tickets, Circulars and further information can be had of REV. SHELDON JACKSON, in the Lecture Room of the First Presbyterian Church of St. Louis from 8:30 A. M. until 3:00 P. M.

ROLL

—OF THE—

General Assembly Excursion

—TO THE—

Rocky Mountains

June 3d--17th, 1874.

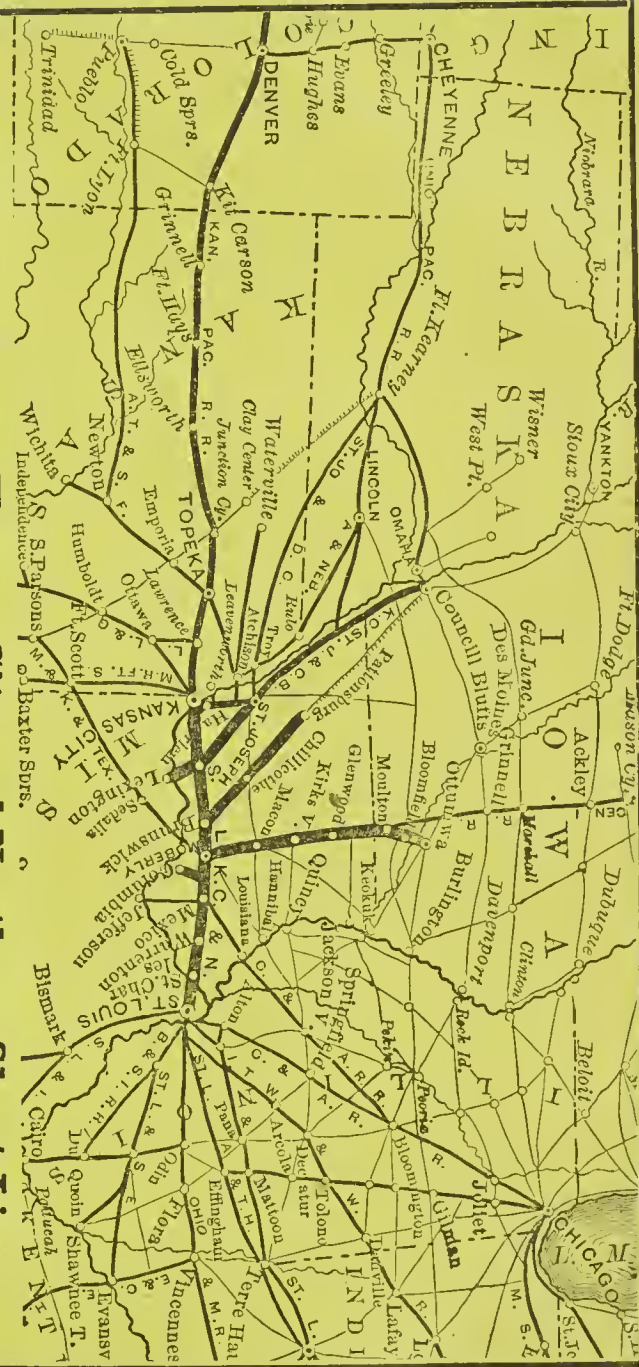
Rev. F. R. Votling, Mansfield Valley, Pa.
R. M. Ramsey Carlisle Ill

Mrs " " J " "
 Effie " " "
 James H. " Brenton Ill
 Mrs R. M. Parks St-Louis M
 Miss Mary " "
 Rev Wm Kirby. Salem Ill
 " " Bell Cort Denver Col

REV. W. C. BEEBE, of Southern Colorado, preaches and superintends Sabbath-schools in the valleys of the Animas, Los Pinos, Mancos, Florida and Pagosa Creeks. 79

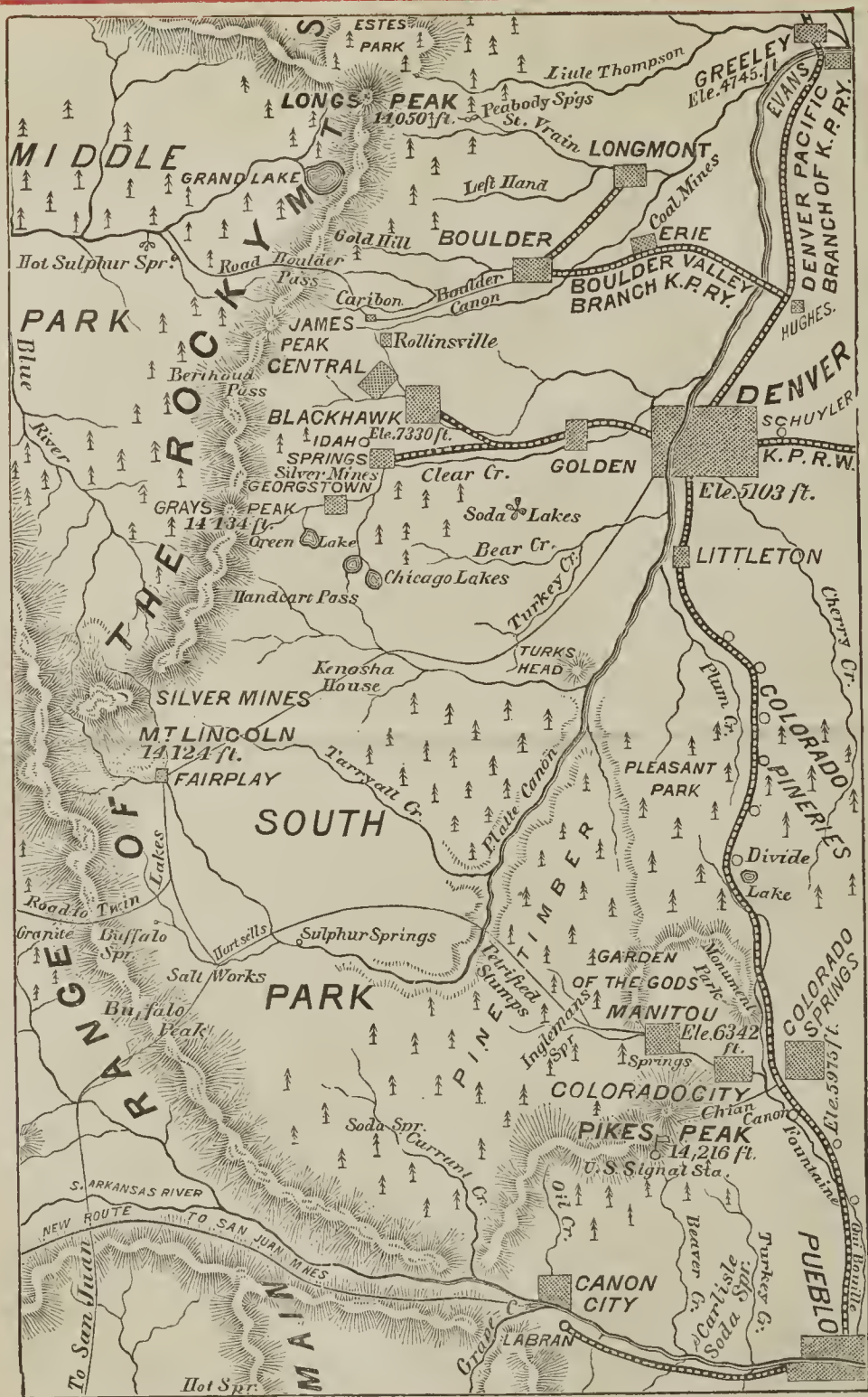
73

Map of St. Louis, Kansas City and Northern Short Line.



THE Mission Church at Lake City, Colorado, is wisely arranging to build a parsonage. 1877

THE church building at Greeley, Colorado, has been moved to a more desirable and central position, and newly fitted up. Rev. J. W. Partridge is the active and popular minister.



MAP OF THE PRINCIPAL RESORTS IN COLORADO.

Taken from "Illustrated Guide Through Colorado," published by St. Louis, Kansas City & Northern Railway.

75

EXCURSION

OF THE

Presbyterian General Assembly,



—TO—

DENVER AND THE ROCKY MOUNTAINS,

— 1875 —

BY WAY OF ST. LOUIS AND THE

ST. LOUIS, KANSAS CITY & NORTHERN

AND KANSAS PACIFIC RAILWAYS.

THIS CERTIFIES THAT

.....
Is a Member of this Excursion, and is entitled to all its privileges.

Not good unless signed by Rev. SHELDON JACKSON, D. D.

Consecutive Number
of R. R. Ticket

Signed,

PROGRAMME.

The Excursion will leave Cleveland at the close of the Assembly, under charge of Rev. Sheldon Jackson, D. D., probably June 2d, leave St. Louis evening of June 3d, reaching Denver on June 5th. The time of leaving will be sent to the Associated Press, so that parties from abroad may reach the city in time to join the Excursion. The route to Denver from St. Louis will be over the St. Louis, Kansas City & Northern Railway, and Kansas Pacific Railway. The rate for Excursion Tickets from Cleveland to Denver and return has been fixed at \$70, which is \$65 lower than regular rates.

HOTELS AT DENVER.—Bay City House, \$2.00 per day; Inter-Ocean House, \$3.00; Hattan House, \$2.50; Grand Central, \$; Sargeant House, \$.

June 6—Sabbath.

Will be spent with the Churches at Denver. Seventeenth Street Presbyterian Church, Rev. C. W. Hawley, Minister, corner of Stout and Seventeenth Streets; Central Presbyterian Church, Rev. W. Lord, D. D., on Fifteenth Street, above Lawrence; St Paul's Presbyterian Church, Rev. T. E. Bliss, corner of Twentieth and Curtis Streets.

June 7—Monday.

The Excursion will take the Colorado Central Railroad through the wild gorges of Clear Creek Canon to Floyd Hill, and thence by coaches *via* Idaho Springs to Georgetown, one of the centers of Silver Mining.

The ride up the Canon reveals some of the wildest scenery to be found on any railway in the United States.

HOTELS—Phelps House, \$ per day; American House, \$; Barton House, \$.

June 8 & 9—Tuesday & Wednesday.

Will be spent in visiting Green Lake, one of those beautiful sheets of water found at high altitudes in the mountains.

An opportunity will also be afforded for inspecting the reduction of the Silver Ores.

Wednesday will afford an opportunity of ascending Gray's Peak, and from the "Dome of the Continent," looking down upon mountain ranges and peaks without number.

June 10—Thursday.

Taking the coach in the morning, a two hour's ride down the Canon will bring us to Idaho Springs in time for a refreshing bath in the Hot Mineral Springs, before dinner. In the afternoon we will pass up, *up*, up Virginia Canon three miles, until at the top you again look upon the great snowy range. Then down to Central and Black Hawk.

HOTELS.—Granite House, \$ per day; National House, \$; Teller House, \$2.25.

June 11—Friday.

Friday will take the party over and across mountain ridges to middle Boulder and down through the celebrated Boulder Canon, the Yosemite of Colorado, to Boulder, returning by cars to Denver. Fare from Denver through the Mountains around to Denver, \$12.25.

June 12—Saturday.

The party are invited by Hon. John Evans to a free trip over the Denver & South Park Railroad, to Morrison, Garden of the Angels, and return.

June 14—Monday.

June 15—Tuesday.

The Excursion will take the narrow gauge cars of the Denver and Rio Grande Railroad for Colorado Springs. After dinner, taking carriages, a visit will be made to Manitou, the Mineral Springs, Garden of the Gods, Monument Park and Chian Canon.

HOTELS.—Cliff House, \$3.00; Manitou House, \$2.75; Rustic House, \$; Manitou Mansions, \$3.00.

June 16—Wednesday.

The ascent of Pike's Peak will be made from Colorado Springs.

June 17—Thursday.

Return to Denver. This schedule is arranged for those who can take but little time. The others who have more time can visit many other places of interest before their return.

Tickets, Circulars and further information can be had of Rev. Sheldon Jackson, D. D., in the Lecture Room of the First Presbyterian Church of Cleveland, from 8:30 A. M. until 3:00 P. M.

77

Excursion to Denver and the Rocky Mountains
FOR ATTENDANTS AT THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH,
Which Meets at CLEVELAND, OHIO, May 20, 1875,

THIS IS TO CERTIFY,

That Rev.....

Is a **DELEGATE TO THE GENERAL ASSEMBLY**, and is entitled to a
SPECIAL ROUND TRIP TICKET

From Cleveland to Denver and Return,

Via C. C. C. & I. R. R.; I. & St. L. R. R.; St. L., K. C. & N. Ry., and K. P. Ry.
on payment of Seventy (70) Dollars.

This certificate is not good unless signed by Rev. Sheldon Jackson, D. D.

No. of Ticket issued..... Signed.....

*The Sessional Record
of the Central Pres ch Denver
Commences with April 3
1878.*



OFFICE OF
The Rocky Mountain Presbyterian,

NO. 216 COLFAX AVENUE,



DENVER, COLORADO, FEB. 15TH, 1875.

MY DEAR BROTHER:—

As it is a matter of equal importance to all Evangelical Churches, I venture to ask you to give the inclosed "Offer" at least one insertion in your news column; and also *editorial commendation*.

The Hymns that will be called out, will of course be the common property of the Christian world.

The work to be done in the Evangelization of the new states and Territories and destitute places in our own land, is so far beyond our present appliances, that we need to summon music to our aid.

We need suitable hymns which we have not got; to arouse and spur on the Churches to an enlarged doing and giving, for the saving of our own land and people.

Among the Evangelical denominations of America, there may possibly be five thousand psalms, hymns and songs of Zion in use. Very many of these are admirably suited to the various forms of Christian labor and experience, if we except missions, and it is evident here that the home division lacks more than the foreign.

For revivals of religion, what numbers of blessed effusions of faith and joy! Here is represented the Christian wrestling with God; there the sinner, under conviction of sin and on the point of despair, finds deliverance. No one may tell, this side of heaven, how much the success of the Evangelical Moody may depend upon the soul-stirring songs of his musical brother.

For every-day dispensations of Christian life, whether of temporal or spiritual prosperity or adversity, there are songs suited to each and every state.

But it is not so with home missions. Here our Church hymn books fail. It is in some measure to remedy this, or at least call the attention of the Church to it, that your assistance is earnestly invoked.

Your Brother in Christ,

SHELDON JACKSON.

The General Assembly's Excursion.

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The Start from St. Louis--Those Delightful Chair-Cars--Pen-Pictures of the Notables of the Party--Incidents of the Trip over the Plains--A Spicy Account by our Religious Reporter.

The sessions of the General Assembly of the Presbyterian church, the highest church court of that influential body, came to an end Wednesday afternoon last in St. Louis. To have seen those tired ecclesiastics, worn down by a week's work under 85° temperature, you would have thought a trip to Denver the greatest boon one could wish for.

The scene changes, and your reporter is present to note it. It is 9:25 p. m. What a long train. "Say, Billy, who are them fellers," exclaims a dirty faced Carry-your-bag, sir. Well, let us see. Nine or ten cars, well filled, the last three specially provided for the excursionists, through the courtesy of the officials of the St. Louis, Kansas City and Northern railroad.

Look inside. They are not all "fellers," as the boy aforesaid elegantly remarked. This is no stag party. But come in. There, see that car. That's No. 7. Inclining chairs. Jump in, and try an incline. Don't you feel nice? Your back is not broken, as if you sat in a "true blue" meeting house of "ye olden time." And see here, lift up those arms. Now, you rest better, don't you? But, if you like, let the back down further. Now, you could sleep without any "lullaby." Hallo, look here; don't let your feet dangle there, until they break short off at the knees; put them up on that rack, which you notice you can adjust at any angle you please.

By Jimini!

Well, I declare! If this is not perfectly splendid, as the ladies say.

But come along, this is only one of three cars for their use. As we go into the next, notice the looking glasses between each window, the strips of brussels along the floor, the wash-rooms at each end, distinctly marked, "ladies'" and "gents,'" two coolers and a furnace; and look here, this check-rope will enable you to stop the train in a few minutes. You need no engineer, conductor, or brakeman to aid you, in case of accident. You have only to pull that yourself.

Well, I never! I have traveled hundreds of miles; Pullman, and all that sort of thing, but never saw a car better contrived. It must cost at least \$15,000. How much extra do they charge to ride in this?

Extra! Why, not a single red. This is free. Beat that in the east, if you can! But come along. These other cars are sleepers two of them.

The party consists of ministers and elders of the Presbyterian church, with their wives, daughters, and friends.

That man there is Rev. Sheldon Jackson of our city, who got up the excursion, a liv-
man, with no end of work and of push in him. The cares of all the Rocky Mountain

rest upon his shoulders, but they cannot deaden his energy. That man, who has the section opposite, is Rev. J. W. Allen, the superintendent of missions in Missouri. Next behind Mr. Jackson is Hon. J. G. K. Truair, editor and proprietor of the Syracuse daily *Journal*. Back there is Rev. Dr. Robinson, of Harrisburg. In the next car are located Rev. Elex. McLean, one of the secretaries of the American Bible society. Mr. Johnathan Ogden, of Devlin & Co., New York, with his family—but there is the whistle!

If we only had time we would like to point out to you Rev. F. C. Monford, editor of the *Herald and Presbyter*; Dr. Everett, of Elmira, New York; Rev. H. B. Gage, of Central City; Rev. William Hughes, Rev. C. B. Martindale, the general agent of the American Bible society for Ohio; Rev. H. E. Niles and Rev. F. R. Wotring, of Pennsylvania; Mr. Alexander Whildin, of Philadelphia, we believe, is not aboard.

This excursion was designed to give such churchmen as chose to avail themselves of the opportunity, an experimental knowledge of the condition and prospects of this branch of the church's work. It was hoped thus to convey some notion of the vastness of this country, its rapid growth and sudden changes, and its abundance of hardy men and thrifty women. Above all, to so impress them with a sense of responsibility before God that their means and labor should be given to enable their fellow men to enjoy like church privileges with themselves. The pulpit, the press, the bar, the counter, have their representatives in the party, with keen eyes and ready pencils to speak a word for the scattered sheep of the house of Israel. Starting from St. Louis, the party had the pleasure of the company of Mr. Charles K. Lord, assistant passenger agent of the St. Louis, Kansas City and Northern railroad, whose courtesy never failed, and whose readiness to satisfy the most inquisitive baffled all attempts at questioning. As they left in the darkness of night, the interior of the little salon of their sleeping cars was gladly sought. It was, "first burn me, then blow me." Sheet and blanket together, 110°; sheet alone, with the air reaching the perspiring body, apparently 32°. We rolled, we kicked, we groaned, we—we envied our brother in the forward car, sweetly sleeping in his reclining chair. Too tired to better our condition, too lazy to dress and go forward, we endured—that is all. Perhaps we slept, but we don't remember that. Morning came, and Rev. Stiff-joints, with Elder Cold-in-head, crawled forth to breakfast. After discharging that duty,—and it required no coaxing,—at the suggestion of one of the eastern men, the party gathered in the chair-car for morning worship. Of many families, yet one family in Christ, they sang and listened to God's word, and prayed under the leadership of Rev. J. R. Hughes, giving the car such a consecration as we doubt it ever had before.

At Kansas City we took on board the obliging western passenger agent of the St. Louis, Kansas City and Northern railway, Mr. Lyman McCarty, and also the accomplished Mrs. Hurlbut, of Rochester, New York. Mrs. H. has lately returned from a tour in Europe, and will doubtless view, with critic's eye, Denver and its environments.

On we went, and so balmy was the air we tried the reclining chair, and ere we knew it we slept. The slumberer's evil genius, "that man what cries tickets," woke us; but this time he was an angel in disguise, for, through open windows had poured clouds of sand, a fine powder, o'er us. It had covered seats, faces, coats, everything. We smelled dust, we chewed dust, for six hours afterwards. That man was an angel, for had he not awakened us, Barnum might have secured a living sphinx, completely buried in sand, save the head only.

When a man travels a long distance, he sleeps and eats and smiles. We had slept, and now we propose to eat; but we were not exuberant, for we learned it was a railroad house, and we had "been there before." Imagine our surprise when we sat down to a table but partially filled, spread in hotel style, and we were told that we need not hurry; plenty of time would be given us to eat, and the waiters would bring us all we wanted. We felt like tossing up our hat and crying, "The McMeekin house, forever!" Well, we dined, and a glorious dinner we had; green peas, lettuce, pies, and everything. A No. 1. Cleaner and fresher, in fact, than the Planter's, at St. Louis, gave us during a two weeks' stay. If you would enjoy eating your dinner, and avoid the necessity to gobble, gulp, and run, take the Kansas Pacific railway.

On again we sped, this time without dust. Supper was served at Selina. Genial hosts, with sonorous voices, and fat porters, clanging bells whose throats had been cracked by the vociferation of previous welcomes, extended the hospitalities of the town.

Again the party assembled for family prayers. Rev. H. B. Gage led. While thus engaged a terrific storm burst over us. The wind, from a gentle zephyr, increased to a hurricane. Darkness came. The skies muttered. Electric snakes disported themselves amid the clouds above us. The flood gates of the skies seem opened, and their pent up waters turned upon us. The dim glare of the lamps contrasted dismally with the purple glow cast over all things by the lightning.

We rushed on Ellis, but it refused to be taken. The clerk, or cook, or somebody, had overslept, and our three-hours' late company stood foodless, 120 miles from the next eating station. Through the kindness of our host, Hon. John H. Edwards, state senator we are told, we were supplied with hot coffee and tea, biscuits and bread, for which he absolutely refused to receive any compensation, though many offered it. When the train stopped at Fort Wallace, ladies and all made haste to reach the tables. How were we comforted when "mine host," C. W. Ruggles, assured us that he had orders to hold the train till every one was well satisfied. Such a dinner! "Chops and tomatoe sauce" were no where in comparison. Buffalo steak, venison, "en' sich;" all for 75 cents.

We would supplement our special reporter's account by adding that the party, as stated in yesterday's issue, arrived in Denver late Friday night, and yesterday morning a majority of them went to Idaho and Georgetown, and will participate, to day, at the latter place, in the dedication of a new Pres-

byterian church. To-morrow they will visit Central. Before returning east, the excursionists will take in Boulder, Colorado Springs, and the Garden of the Gods.

An Elegant Railway Coach.

Mention is made elsewhere this morning of the handsome day coach of the St. Louis, Kansas City and Northern railway, which came through with the Presbyterian excursion train. The car stood upon a side track, near the Union depot, yesterday, and was visited during the afternoon by a large number of citizens, railroad men, reporters and others. All agreed in pronouncing it one of the finest pieces of railway architecture that ever rolled upon iron rails. These elegant coaches run upon all the trains of the St. Louis, Kansas City and Northern railway,—

THE EXCURSIONISTS.

**The Trip Ended—Some to Remain
Awhile Longer—Resolutions—Personal—Farewell.**

Last evening brought the party back to the city by a special train, and this morning the east-bound train will carry the more hurried ones away. Others are going over the route in small parties, and will journey more leisurely. Some are so well pleased with the climate and scenery that they linger at the more agreeable places and will not leave for nearly a month yet.

While halting on the rail last evening they adopted the following series of resolutions:

WHEREAS, A free excursion on the Denver & Rio Grande railroad was kindly tendered to those members of the general assembly of the Presbyterian church who might come from St. Louis to Colorado; and,

WHEREAS, A company of about seventy-five persons have had the pleasure of a trip without cost from Denver to Pueblo and return, in accordance with that invitation; therefore,

Resolved, That our hearty thanks be tendered to General W. J. Palmer and other officials of the road for this marked expression of courtesy and liberality.

Resolved, That what we have heard of the novel comforts and advantages of the narrow gauge system of railways is confirmed by our experience. Also that all that had been told us of the manifold attractions of this newly opened territory has been verified by our own observation.

Resolved, That our committee be requested to transmit a copy of these resolutions to General Palmer, and to furnish them for publication to the Denver papers.

In regard to our fellow townsman who arranged and accompanied the trip, the following were heartily adopted:

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Resolved—1. That the General Assembly excursion of 1874 has been to us a most delightful and profitable success.

2. That our hearty thanks are due and are hereby extended to our brother, Rev. Sheldon Jackson, for the generous care and labor spent in planning and conducting this excursion.

3. That as the best testimony of our gratitude to him for this service, it shall henceforth be our endeavor to magnify and forward the great home missionary work with which his hands and heart are so closely and effectively identified.

The party are enthusiastic in their praise of the country and its open-hearted inhabitants; and speak in high terms of the successful management of their guide, and his diplomacy in keeping the best to the last. Though unknown here, some are well-known at home, and we doubt if any party has had more newspaper contributors among their number. The states of Pennsylvania, New York and Illinois have the largest representation. Among the names we notice those of Rev. Dr. Robinson, whose church is at the capital of Pennsylvania; Hon. J. G. K. Truair, editor *Syracuse Daily Journal*, Rev. F. C. Monfort, (one of the three who climbed Pike's Peak) an editor of the *Herald and Presbyterian*; Rev. John W. Allen, superintendent of missions for Missouri and Arkansas, and Mr. Johnathan Ogden, a retired merchant of New York.

A few were brave enough to ascend Pike's peak; three from Colorado Springs in care of an army officer, three from Manitou, while two walked up the latter trail, one reaching the summit and the other failing because he lost the trail.

The beauty and the grandeur of this region will, we think, bring other such parties, as the news is passed from mouth to mouth. The east has been flooded by advertisements, but a word from such excursionists is far more valuable, since "seeing is believing." Colorado cannot better advertise her pleasant corners than by affording such visitors every facility for seeing the country and departing without collapsed pocket-books.

here on Wednesday.

The Cliff house was fairly opened Saturday evening, and the Presbyterians took it by storm—fifty-two in number. It was dedicated yesterday—Sunday—by their preaching the Gospel in its elegantly furnished parlors. Never before in this wicked land, did one hotel harbor so many dispensers of divine grace. The new house really looks frightened—it comes so near being a church. Some of them whose ambition runs to the tops of high mountains, are scaling the Peak to-day,—it would be a joke if they should never get so near heaven again. Others are content to walk and ride amid the surrounding scenes lower down. With few exceptions they are a rotund, healthy looking lot of preachers,

and seem to feel their keeping. Many of them being nearer the Almighty than ever before, get crazy and wax eloquent over the vastness and sublimity of His handiwork around here. In the morning I listened to a sermon from one of them at the Cliff house; in the afternoon another preached at the Manitou. They were a little too longwinded for this part of the country,—better adapted, perhaps, to the more moderate stages of eastern civilization. We are too fast a people to wait for long sermons out west, especially when there is a lack of room, and part of the assembly have to stand, while two or three fillibusters monopolize the attention of all the good looking young ladies in the congregation. The Cliff house is new, neat and complete, and for its size can hardly be surpassed. It is not yet in full operation, but it will fill rapidly, and give satisfaction. The proprietors

The Presbyterian Ministerial Excursion.

Their Arrival in the City Last Evening.

A part of the excursionists who were invited to visit our city, arrived on the 6 o'clock train via the Kansas Pacific R. R., last evening. The invitation was extended to the ministers and laymen in attendance on the General Assembly of the Presbyterian church, lately in session at Cleveland, Ohio, and to all the members of their families. It is not yet known the exact number that will compose the party, but it will probably not be quite as large as the number who visited us on a similar occasion last year. A part of the excursionists missed connection at St. Louis, owing to the heavy storm at the East, which delayed them between Cleveland and St. Louis. The remainder were on this evening's train. Those who arrived last evening, were Samuel Couch Arbuckle, West Virginia; Rev. D. S. Morgan, La Porte, Iowa; Rev. Sheldon Jackson, D. D., Denver; J. W. Hardie, Esq., Montgomery, Alabama; Mrs. J. W. Hardie, do; Miss E. T. Stewart, Omaha, Nebraska; Jno. Heebuer, Esq., Philadelphia, Pennsylvania; Mrs. Jno. Heebuer, do; Mrs. Chas. Walker and son, Cedar Rapids, Iowa; R. B. Lockwood; Esq., Mine La Motte, Missouri; Wm. Best, Esq., Hazleton, Pennsylvania; Mrs. Anna Boyd, New Wilmington, Pennsylvania; J. E. Dey, New York City; Miss Bessie Jackson, Denver; Mrs. R. W. Meade, Brooklyn, New York; Jno. I. Underwood, Esq., correspondent for the *Indiana Press*.

The excursion is under the care of Rev. Sheldon Jackson, D. D., of this city, to whom they are indebted for the invitation, and the many courte-

sies extended by the Kansas Pacific R. R. Co., and express the greatest pleasure at the new scenes which many of them have beheld for the first time. Their first impressions of Denver are highly complimentary to our growing city, and excite the natural curiosity to visit the surrounding attractions, which they will do next week, at the liberal invitation extended to them from all quarters. We doubt not that our citizens will extend to this distinguished delegation that hospitality and attention for which they are so justly noted.

The following is the authorized programme of the excursionists:

June 6—Sabbath:—Will be spent with the churches at Denver. Seventeenth street Presbyterian church, Rev. C. W. Hawley, Minister, corner of Stout and Seventeenth streets; Central Presbyterian church, Rev. W. Loid, D. D., on Fifteenth street, above Lawrence; St. Paul's Presbyterian church, Rev. T. E. Bliss, corner of Twentieth and Curtis street.

June 7—Monday:—The excursion will take the Colorado Central railroad through the wild gorges of Clear Creek Cañon to Floyd Hill, and thence by coaches via Idaho Springs to Georgetown, one of the centers of silver mining.

The ride up the cañon reveals some of the wildest scenery to be found on any railway in the United States.

June 8 and 9—Tuesday and Wednesday:—Will be spent in visiting Green Lake, one of those beautiful sheets of water found at high altitudes in the mountains.

An opportunity will also be afforded for inspecting the reduction of the silver ores.

Wednesday will afford an opportunity of ascending Gray's Peak, and from the "Dome of the Continent," looking down upon mountain ranges and peaks without number.

June 10—Thursday:—Taking the coach in the morning, a two hour's ride down the Cañon will bring us to Idaho Springs in time for a refreshing bath in the hot mineral springs, before dinner. In the afternoon we will pass up, up, up Virginia Cañon three miles, until at the top you again look upon the great snowy range. Then down to Central and Black Hawk.

June 11—Friday:—Friday will take the party over and across mountain ridges to Middle Boulder and down through the celebrated Boulder Cañon, the Yosemite of Colorado, to Boulder, returning by cars to Denver. Fare from Denver through the mountains around to Denver, \$12.25.

June 12—Saturday:—The party are invited by Hon. John Evans to a free trip over the Denver & South Park

Railroad, to Morrison, Garden of the Angels, and return.

June 15—Tuesday:—The excursion will take the cars of the Denver & Rio Grande Railroad for Colorado Springs. After dinner, taking carriages, a visit will be made to Manitou, the mineral springs, Garden of the Gods, Monument Park and Chian Cañon.

June 16—Wednesday:—The ascent of Pike's Peak will be made from Colorado Springs.

June 17—Thursday:—Return to Denver. This schedule is arranged for those who can take but little time. ~~others who have more time can~~

THE ASSEMBLY EXCURSION.

DENVER, Col., June 8, 1875.

Editors Herald and Presbyterian:

Perhaps a few notes relating to the Presbyterian Ministerial Excursion to this Territory may be of interest to your readers, and especially to any who may contemplate joining that vast number who this year will seek for wealth and health above the silver mines or beneath the balmy skies of this great country.

The excursion party was to have left St. Louis Wednesday evening, June 2, but owing to the late heavy rains the train from the East did not connect, and only those members who went by way of Chicago made connection with what was to have been the excursion train at Kansas City. There were few ministers with the party, nearly all of them being lay members and their families. The route was by way of the St. Louis, Kansas City and Northern Railroad to Kansas City, and the Kansas Pacific Railroad to Denver.

The two items of interest to every traveler are the time it takes to make a journey and the expense. To answer these questions we will state that you may leave Indianapolis at 11 o'clock one evening and be in Denver on the morning of the third day after, and that the fare for the round trip until October 15 next from St. Louis to Denver is only \$65, or (if you pay full fare from Indianapolis to St. Louis) it will

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be \$81 for the round trip, from Indianapolis to Denver and return.

Travelers should take the Kansas Pacific route. It lies through the most interesting section of country, and is the shortest, quickest, most conveniently equipped thoroughfare between the East and the West. Its cars are portable palaces, and had they been constructed for the convenience of the directors instead of the public they could not have been more comfortably and elegantly arranged. The journey hither was unmarked by any special interest to those of the party who were at all familiar with Western landscapes and travel. Of course the apparently boundless prairies stretching out in "tiresome grandeur" were a new and interesting sight to many, and three herds of buffaloes, with numbers of antelopes, deer, prairie dogs and other first settlers of the country, served to relieve the tedious panorama of the prairies.

From Kansas City west we saw numerous instances of the industrious but destructive habits of the grasshopper. We had thought that the reports of whole acres of crops being destroyed until not one blade was left was at least a slight exaggeration intended to convey the idea that the destruction was very general, but we have seen many acres where there was not a single blade of any green thing remaining, and no more evidence of their having been any vegetable life than one could find in the streets of your city.

We reached Denver at 6 o'clock P. M. of Friday, June 4. After a ride of 500 miles over the prairies we were well prepared to enjoy the sight of this beautiful city, which has grown up within a few years on what was known in our school day as the "Great American Desert." We are at a loss to describe the scenery of this place and surroundings. Art and nature seem to have co-operated in beautiful harmony

to make this place all that could be desired for health and beauty. Here we can look out upon more than 200 miles of the Rocky Mountains. On the west, the pine-clad foot-hills and the snowy range whose summit is crowned with perpetual snows, and to the southward rises the celebrated Pike's Peak, the early pioneer's north star in their pathless travel over the prairies; and look whichever way you will the eye is feasted with scenery that the pen of the readiest writer could not describe, and right in the midst of this prodigality of beauty and of grandeur, upon a beautiful eminence, sits Denver, the crown jewel in this diadem of nature and the queen city of the far West.

Before we came hither we wondered at the enthusiasm which writers exhibited in their impassioned descriptions of this place, but now we wonder no longer, but willingly add our tribute of homage to the beauty, healthfulness and enterprise of this wonderful State and its lovely capital.

A few facts and figures may give you an idea of the growth and energy which Denver has exhibited from the beginning. The first house was built here in 1858. The population in 1870 was 4,500, and now it is 25,000. It has six railroads, five daily and twice as many weekly newspapers and periodicals, besides the weekly issue of the daily papers. It has six large public schools, costing in the aggregate \$180,000; nineteen churches and religious associations;

numerous large first-class hotels, the equal of any in the States. Every conceivable branch of industry is largely represented, and the annual trade of this place now amounts to \$30,000,000.

Denver is 5,100 feet above the level of the sea, with a climate as near perfection as can be anywhere found. The society is sociable, intelligent and refined. The churches are active and

prosperous. Presbyterianism has a firm hold not only in Denver, but throughout the Territory. There are three Presbyterian churches here, and all in a prosperous condition. The *Rocky Mountain Presbyterian* is here published by that live man and live Christian, Rev. Sheldon Jackson, D.D., Superintendent of Presbyterian Missions for six of these Territories. It is not strange that in a country where wealth holds out so many glittering prizes, and its acquisition is the single desire of so large a proportion of those who seek this place for a home, that many, even professing Christians, should exhibit an energy in its pursuit even to the neglect of more important interests, and that there should be inordinate worldly interests to interfere with the progress of the Church; but every year exhibits a marked improvement in this particular, and the churches are daily growing stronger both in numbers and in influence, and those who sowed the seed here in weakness and amidst countless obstacles have great occasion to-day to "thank God and take courage."

One object that attracts thousands here every year is the search for health, and very few are disappointed. Every train that arrives brings numbers of invalids to this Bethesda of America. We met a number of such on our journey; some of them apparently too far gone to be benefited even by this health-giving climate. It was the remark of many that they felt but little fatigue at the end of so long a journey, owing to the bracing effects of this atmosphere. We have often felt more wearied in a journey of one-fourth the distance. It is the common experience that one can here perform twice the amount of physical and mental labor with half the fatigue that would be felt elsewhere.

Time would fail me to tell of the mineral wealth of this Territory, which

has only begun to be developed. In the specimen stores and at the mining companies' rooms may be seen countless specimens of almost every known mineral and precious metal, and one would think that the world had been taxed to contribute such a variety, but they are all the products of this wealthy Territory.

For stock raising and agricultural products Colorado is already noted. The system of irrigation, rendering crops more certain than if dependent on rains, is so simple and cheap that we wonder we could ever have thought of it as an inconvenient and expensive arrangement. A single furrow of the plowshare conduits the water wherever it is needed, and the past year rains have been so frequent that irrigation has been scarcely needed. The mineral springs are of every kind and temperature, and in their healing virtues equal any in the world.

We regret that we can not accompany the excursion to Clear Creek, Canon, Floyd Hill, Idaho Springs, Georgetown, Green Lake, Gray's Peak, Virginia Canon, Central and Black Hawk, Middle Boulder, Garden of the Angels, Manitou, Garden of the Gods, Monument Park, Chian Canon, Pike's Peak, and many other points of interest which they will visit this week, for we feel that we have only entered the vestibule of this magnificent temple of wonders and of wealth. I.

FROM COLORADO. 1876

BY REV. R. L. STEWART.

The Presbytery of Colorado met at Longmont on Friday, the 17th of November, and continued its session until noon of the following Monday. There was a good representation from the churches of Northern and Middle Colorado. The Presbytery was opened with an address by our Synodical Missionary, Rev. Sheldon Jackson, D.D.,

who gave by request a brief review of his work in the region west of the Missouri during the past seven years. The inside history of that grand movement which gave to Presbyterianism such an influence and such a vast heritage in this portion of the great West is worthy of more than a passing notice. I will endeavor to give you a brief outline of the most interesting facts on a future occasion. After the above-mentioned address, Rev. Lewis Hamilton, who has the honor of being the pioneer minister of the Presbyterian Church in this region, was called to the chair, and led the assembly in a very earnest and impressive prayer. Rev. H. B. Gage, of Colorado Springs, was elected Moderator, and Rev. D. E. Finks, of Collins, Temporary Clerk.

Rev. C. W. Hawley (formerly of the Seventeenth Street church, Denver) was dismissed to the Hampshire East Association. The organization of a church at Lake City, with fifteen members, in the San Juan region, was reported by Rev. A. M. Darley, of Del Norte, who is well known to many of your readers. This congregation also reports the erection and dedication of a church building in that growing and prosperous city which takes the precedence in time both of school and court house buildings. This is the first church of any denomination over the Sierra Madre Range in Colorado. Mr. Darley is fortunate enough to have a brother, who while prosecuting his studies for the ministry and preaching betimes, can also handle the saw and plane with consummate skill. While this worthy brother preached semi-monthly at Lake City, he also built the church edifice with his own hands almost unaided. In order to fill an appointment and oversee the work at Lake City, Rev. Mr. Darley was obliged to make six trips, the round trip from Del Norte each time being 170 miles. In his report to Presbytery, he states that he is out of pocket something over \$75 on expenses, but hopefully adds that "as these gamblers swear they will fill my hat so full of greenbacks, that I cannot put it on my head when I return, I hope to come out square." Lest any one should think from the above that brother Darley preached an easy Gospel to these "out westers," I am tempted to add a resolution which was adopted by the Session of the church at Del Norte last Spring, at his suggestion, viz.:

WHEREAS, Though the Session have not failed to let it be known to the church that they were opposed to promiscuous and public dancing by the members of this church; and Whereas, This private notice has failed to restrain many of said members from such worldliness, and the number of such has increased rather than diminished; be it

Resolved, That this Session does forbid all such promiscuous and public dancing, and shall deem a violation of this order just ground for scriptural discipline; but while making this order, we do not at this time make any decree on the matter of dancing in the home parlor in choice company, only urging the thought that Christians should be marked by sobriety and the cheerfulness

that finds expression in pleasant conversation and praise of God.

There are churches, I fear, outside the limits of "western heathenism" where such a general order would produce a fearful consternation, but we are happy to say that our good brother Darley has survived this edict at least six months, and is still the happy pastor of this growing church. It will not be long, however, until he pushes out to the front in search of a new field where no ministerial tracks have ever been seen. While on this subject, I might add that Lake City needs a good, earnest preacher at once. It will have its peculiar discouragements to an earnest man, but it will also have its encouragements and its rewards. It is the center of a region which is developing rapidly, and needs attention and care.

Overture No. 1 from the General Assembly on reduced representation was answered in the negative. Overture No. 2 on the same subject was then taken up and answered in the affirmative. A committee of three was appointed to look after the interests of the proposed academy under Presbyterian auspices at Evans; ascertain what action should be taken at the present time, and report at the next meeting of Presbytery. Arrangements were also made to have each of the churches in our bounds visited this Winter by brethren going by twos for the purpose of holding protracted services. These arrangements have been heartily endorsed by the churches, and cannot fail, with the blessing of God, to result in great good. In addition to the usual routine business, public services of an interesting nature were held each evening that Presbytery was in session, and also on the Sabbath. It was the desire of the good people of Longmont that their new house of wor-

ship should be dedicated during the meeting of Presbytery, and arrangements were made accordingly for the dedication on Sabbath morning. The weather was delightful, and at the appointed hour an intelligent and attentive audience crowded the house. After the sermon, which was preached by Rev. Thomas E. Bliss, of St. Paul's church, Denver, a statement was read to the effect that a debt of \$600 yet remained on the building. This was a larger amount than was generally supposed; but after a brief appeal, the whole amount and a trifle over was pledged on the spot. Joy and thankfulness beamed on every face when the result was announced, and rising to their feet the grand, old doxology of "Praise" was rendered with a hearty good will. The dedicatory prayer was made by Rev. Isaac Montfort, who, we are glad to hear, has taken charge of the Seventeenth Street church, Denver. The evening services and also the sacramental services in the afternoon were characterized by deep solemnity and earnest attention.

The church edifice at Longmont is of brick, with stained glass windows. It is small, but very neat and tasteful. Longmont is beautifully situated on the St. Vrain, and commands one of the finest views of the Rocky Mountains, including the Snowy Range, which can be found in Colorado. It is in the midst of a very rich agricultural region, and will be the center of a thickly settled community in a few years. There is a large sprinkling of Presbyterians, of a hardy Scotch type, among the farmers of this community, and it is gratifying to know that they have carried the "blue banner" with them to this beautiful valley, and mean to stand by it there. If those whose hearts the Lord has opened to help these struggling churches could see the results of their prayers and gifts a quarter of a century hence in this rapidly growing land, they would thank God for the privilege of aiding this great work. Presbytery adjourned to meet at Colorado Springs on the 8th of May, 1877.

MISSION WORK IN THE ROCKY MOUNTAINS.

BY REV. R. L. STEWART, GOLDEN, COL.

DELAY ON THE PART OF THE CHURCH.

The Union Pacific Railroad was not completed until the 10th of May, 1869, but long before this period multitudes had already

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entered the Territories, or were on their westward way, in anticipation of the advantages which were sure to follow on the line of this iron trail. The men of this world, wiser in their generation than the children of light, were quick to take advantage of the opportunities opening up on every hand; but, as is too often the case, the Churches were making no special effort to go in and possess the land. The billiard saloon, the concert saloon, the corner groggery and the gambling hells, moved with every shifting crowd, and were the first places of public resort in every aspiring town. In many and many a town there was nowhere else for the young man, fresh from a Christian home, to go, not even on the Sabbath. Evil influences of every description were at the front in force, but the good influences lagged far behind in the race for position and power. While waiting for these to come up, many a good resolution was surrendered, and many a promising life was beclouded and ruined forever. It is bad policy, as well as wicked neglect, to allow iniquity to become entrenched in a new community before the Gospel is sent to counteract and oppose it; yet such has been the history of too many of our missionary operations in this land in the past.

THE FIRST MOVEMENT.

In the Fall of 1868, the Synod of Iowa, realizing the importance of making an advance movement westward, simultaneous with the advancement of emigration and progress, applied to the Board of Home Missions of our Church for a commission for one of their number to superintend this important work. Owing to some misunderstanding between the Secretary of the Board and the Synod, the request was not granted. Meantime the Winter of 1868 passed away, and the Union Pacific, which was then attracting the attention of the world, was almost completed. The men of the frontier who realized the necessity for prompt action, were anxious to extend their lines into the country which was opening up so wonderfully beyond, but to all human appearances there was no solution to the ever recurring question, "How shall they hear without a preacher, and how shall they preach except they be sent?" We lay great stress on our trained hosts and our munitions of war, but God, who can save by few, as well as by many, is not absolutely depend-

ent on these for the advancement of his cause. If the hosts of Israel falter, and refuse to move, he can use a Jonathan and his armor bearer, a ruddy shepherd boy, with his sling, or a faithful Gideon, with his three hundred men and a few pitchers and lamps, to accomplish his work. It was so here, as the history will show.

On the 29th of April, 1869, the Presbytery of Council Bluffs met at Sioux City, just twelve days before the completion of the great transcontinental railway. It was one of those small frontier Presbyteries (which some of the great ones in the East in our day are tempted to despise), but I question whether ever church council or Synod or General Assembly inaugurated a grander missionary movement in the midst of difficulties and discouragements. I am not informed as to whether there were many D.D.'s or LL.D.'s in this little company (I am inclined to think not), but there certainly must have been some Calebs and Joshuas among them, for they, under God, began an aggressive movement on that day, which has placed the Presbyterian Church in the forefront of missionary operations in these Territories, and which has given into our hands that splendid and ever-growing domain, which is now covered by the Synods of Nebraska and Colorado.

On the afternoon of the day which was appointed for this meeting, it so happened, in the providence of God, that three of the ministers of the Presbytery were prompted to ascend the high bluffs to the northwest of Sioux City, and look abroad over the land. As they looked toward the setting sun, their hearts were saddened, and their spirits stirred within them by the thought that for two thousand miles onward there was not a single Presbyterian church. Before they left that spot, earnest prayer was made for these destitute regions beyond. "The spirit of that prayer and the impressions of that hour," says one of this trio, "were carried into the Presbytery of Council Bluffs;" and the result was that Rev. Sheldon Jackson was unanimously appointed Superintendent of Missions for Iowa, Nebraska, Dakota, Wyoming and Utah. The Presbyteries of Des Moines and Fort Dodge took similar action soon after. There was nothing singular in the fact of making such an appointment, for many Presbyteries and Synods have done the same thing before and since, but there was something significant and

singular in the fact that this Superintendent was appointed by these Presbyteries with the distinct understanding that they could give no salary or traveling expenses either to himself or to those whom he should send.

By the terms of this appointment he was expected to sustain himself and those whom he should employ in this new field, and at the same time oversee missionary operations extending over 571,000 square miles, a province larger than all of the New England States, and the Middle and Western States combined. In the treasury of the Presbyteries which appointed him as their Superintendent there was not a dollar that could be appropriated for this purpose.

QUICK WORK.

Believing that divine wisdom would open up a way, Mr. Jackson, without hesitation, threw himself upon the promises, not of

man, but of God, and accepted the appointment with all its responsibilities. With his characteristic energy and promptness, he took measures to occupy at once every important point on the line of the Union Pacific Railway from the Missouri River to its terminus in Utah Territory. Presbytery met, as I have said, on the 29th of April, and the road was completed on the 10th of May. But ere the last spike had been driven, Mr. Jackson (he was not a D.D. then) had sent out on his own responsibility Rev. J. N. Hutchinson to Blair, Fremont and Grand Island; Rev. John L. Gage to Cheyenne and Laramie, and Rev. Melancthon Hughes (who afterward finished his course with joy at Santa Fe, New Mexico,) to Bryan, the Sweetwater Mines, Wahsatch and Utah. This was quick work, but it was a time when quick work was needed. Not only did he send these men but he pledged their support. A few weeks later four young men in addition to these were secured from the theological seminaries to spend their vacation in preaching. One of these was Rev. Josiah Welch, of Salt Lake City, the present Moderator of this Synod, who is well known to most of your readers. During the year 1869, or rather from May 1st to December 31st, 1869, ten missionaries were employed beside the Superintendent; "and yet," says Dr. Jackson, "as the season advanced and passed, there was not a man of them could say that he had not been paid and paid in full." "Lacked ye any thing? And they said, nothing." This was pre-

eminently a work of faith and consecration such as has not a parallel, I believe, in the annals of Home or Foreign Missions.

RESULTS.

Moved by the baptism of the Holy Ghost, this consecrated band of men entered upon their work without purse or scrip or commission, "covenanting with each other to make special and united prayer that he who sent them out, who controlled the silver and gold, and who swayed the hearts of men, would provide for their support." In a very wonderful manner these prayers were answered. Letters written to personal friends brought back generous responses, not in good wishes alone, but in substantial bank checks for \$5, \$10, \$25, \$50, \$100 and at one time \$500. In his report Dr. Jackson states that in 1869 and 1870 he received from private sources alone to carry on this work \$10,079.37. "In that memorable year (I quote from his recent historical sketch) twenty-two churches were organized, all of which, save one, remain to this day, and of which those at the two extremes are nearly two thousand miles apart. In that year the blue banner of our Presbyterianism was successfully planted for the first time in the Territories of Dakota, Wyoming, Montana and Utah. Then too were laid the foundations of the Presbyteries of Kearney, Wyoming, Montana, Utah and Colorado and the Synods of Nebraska and Colorado." During this year Dr. Jackson traveled over twenty-nine thousand miles in the prosecution of his laborious work, and with what success the above extracts abundantly show. In August of '69 he received, to his great surprise, and without solicitation, a commission from the Board of Domestic Missions, by the terms of which Iowa was stricken from the field, and Colorado and New Mexico were added; about the same time Messrs. Gage and Hughes were also placed in commission by the Board. By this official recognition, the work was placed in a "semi-independent" position, but still we are told it was largely dependent upon private funds, and private funds continued to be received. "The barrel of meal wasted not, and the cruse of oil failed not" so long as they were needed. With the re-union of 1870 came a change in the administration of this Board, and from this time onward the work has been prosecuted by its aid and under its control.

MISSION WORK IN THE ROCKY MOUNTAINS.

BY REV. R. L. STEWART, GOLDEN, COL.

The Reunion of 1870 gave a new impulse to missionary operations throughout the entire Church. A movement so grand and inspiring was naturally suggestive of grand enterprises of Christian evangelism. By a concentration of scattered resources and a combination of missionary efforts, the united Church was enabled to make a forward movement, from which may God grant she may never recede.

THE MEMORIAL YEAR.

The "memorial year" which followed the consummation of this union was one of unparalleled prosperity in that most important aid to permanent mission work, church building. During that memorable year Dr. Jackson states that he secured from churches and personal friends for this object, over and above large grants made by the Board of Church Election, the sum of \$8,207.09. Under the new management some necessary changes were made in the grouping of mission fields, and, as a result, Nebraska and Dakota were cut off from this district, leaving Montana, Utah, Wyoming, Colorado and New Mexico under the supervision of Dr. Jackson, as before. In 1875 the Territory of Arizona was added to this field by enactment of the General Assembly. This is the Territory which is now covered by the Synod of Colorado; and there are few Presbyterians either in the East or West that have any adequate idea of its immensity and prospective importance. Extending from British America on the North to Mexico on the South, it embraces 18 degrees of latitude and 15 of longitude. This princely domain is "as large as the combined empires of Great Britain, Germany, France and Italy" (not including their colonial possessions). It covers a field "ten times larger than all New England—a province larger than all the country between the Missouri River and the Atlantic Ocean from the Lakes to the Ohio;" comprising, in other words, nearly one-fifth of the entire area of the United States.

WORK DONE.

Since 1869 a consecrated band of men

have labored earnestly, in connection with the untiring Superintendent of Missions, to occupy and evangelize this vast and rapidly growing region, and the visible result has been the organization of sixty-seven Presbyterian churches and the erection of thirty-six church buildings. More than double this number of churches might have been organized during these eight years, if there had been any reasonable prospect of supplying them with the regular ministrations of the gospel. It has been the settled policy both of the Board and its coadjutors to occupy the central points in each of these vast regions. Whilst it is a wise policy, the sad truth should not be overlooked also, that those living in more remote regions and mining camps, and almost the entire country population of these Territories are still without the privileges of the gospel. This destitution is not owing to lack of energy in missionaries or superintendents of missions, but to lack of *means*, without which it is impossible to extend our bounds in any direction.

SYNOD OF COLORADO.

The Synod of Colorado, which was formed in 1871, consists at the present time of the Presbyteries of Montana, Utah, Santa Fe and Colorado. All of these except the latter are *small* Presbyteries, but they are doing an important work for the Church which will one day be more fully recognized and appreciated than it is now. Where Presbyteries are small because they have no room to expand, they have no right to exist; but where they *ought* to be *large*, and are patiently holding ground which

Synods will one day occupy, they have *rights* which the great Presbyterian Church is bound to respect. The Presbytery of Colorado was organized in November, 1869, but did not hold a regular meeting until February, 1870. At that time it numbered five ministers and eight small churches. In May, 1876, about six years later, this Presbytery reported twenty-six ministers and twenty-eight churches, one licentiate, and one candidate for the ministry. (It might have sent four delegates, under existing rules, to the General Assembly in the Centennial year, but it was content with two.) Its contributions for all purposes, as reported last year, amounted to more

than \$32,000. It is also a matter of thankfulness that we have at the present time a growing church in every prominent village and town in Colorado. In the other Territories there is evidence of progress equally gratifying, but the work in these has been of necessity confined to a few central points. It is something, however, that the blue banner of our Presbyterian host has been successfully planted in Mormon Utah and Papal New Mexico and Arizona, as well as on the rugged heights of Montana, Wyoming and Colorado; and that, by the co-operative work of the Church and School, a leavening influence is being exerted which is even now molding public sentiment and changing open opposers into ardent workers for Christ.

ACTING PROMPTLY.

The experience we have passed through as a Church, in connection with efforts put forth for the evangelization of our land, will be of little practical value if it fails to impress upon us the importance of prompt aggressive work. There is danger of a church becoming so firmly "established" in precise ways that it ceases to move. The minutiae of a successful campaign can not be written out beforehand. New and unheard of difficulties must be met with new and special methods. When we have no vast Territories to explore and conquer, no unseen difficulties to grapple with, no perplexing questions to solve in the absence of precedents, and in a word no pioneer work to do in new and unknown regions, we may dispense with such super-Presbyterian adjuncts as Synodical missionaries and the like, so essential now to a successful advance; but for the present we must make use of these or cease to be a mission church. But for the prompt action and unwavering devotion of our honored Superintendent of Missions (whose name is familiar to all the churches), we would have but little Presbyterianism in these Territories to day either to be proud of or ashamed of. All honor to the noble men who seconded him in this glorious work both in the East and West; but none, I am sure, will accord more honor to him, as the moving spirit in this good work, than those who labored and sacrificed with him. It is easy to find fault—much easier than to breast the

current and push forward aggressive work—and this good brother has not escaped the common lot of all fearless and energetic men. It would be strange, too, if he had not made mistakes in the midst of the perplexities and difficulties with which he was oftentimes surrounded; but when these are forgotten, his self-denying work for Christ in these Rocky Mountain regions will remain. I do not believe in the glorification of men, but it is a Scripture precept, "Honor to whom honor is due." The older ministers of this Presbytery can recall many an instance where churches were saved from failure and financial ruin by timely aid obtained from private sources through his efforts, while with few exceptions (three or four) he has assisted in this way, more or less, every church erected in this Presbytery since 1869. His main work, however, has been the exploration of new and unknown fields; preparing them for occupancy; harmonizing diverse and heterogeneous elements and organizing them into churches; securing acceptable ministers; counseling with reference to church sites and plans, and securing donations of land; strengthening and encouraging feeble churches; enlisting sympathy and help for suffering fields; conducting a well-known religious newspaper, and carrying on at the same time an overwhelming correspondence with individuals and societies in the interests of the Home Mission work.

DR. JACKSON'S LABORS AND PERILS.

In the prosecution of this work Dr. Jackson has traveled, from the spring of 1869 to January 1, 1877, 197,204 miles—a distance each year of a trip around the world. He has made three trips to Montana, each involving about 1,500 miles of staging; three trips likewise to New Mexico, one continuing across Arizona to the Pacific Ocean, two of these involving more than 2,000 miles of staging and horseback riding each. Those who are familiar with the physical hardships and dangers incident to travel in a new and sparsely settled country, and only those, can form an adequate idea of the amount of suffering and fatigue which must necessarily be crowded into such trips. With all this amount of travel, by rail, by stage, on horseback and on foot, it is not surprising that he "should meet with many

experiences that fortunately do not ordinarily fall to the lot of a minister." I can not better describe this feature of the work than to give an extract from the closing words of a brief review of his labors, etc., which was furnished by request of the Presbytery of Colorado: "With the Apostle Paul, your Synodical Missionary can truly say, 'In journeyings often; in perils of water'—fording rivers, sometimes swollen with sudden rains; once compelled to get out into the freezing water and break the ice that had frozen out from the bank so that his horse could get through. 'In perils of robbers.' Five times has the stage been stopped and robbed by highwaymen, just before or after he passed over the route. 'In perils by my own countrymen.' Once the trembling of the finger alone stood between him and instant death as a half-dozen revolvers were pointed at his breast—or when lying down at night upon his revolver with the strong conviction that he might wake to struggle with the Mormon assassin; once a fanatical Papal mob were called upon to hang him, and at another he was taken to prison for the gospel's sake. 'In perils in the wilderness,' as again and again he has been lost on the plains or in the mountains—sometimes in blinding snow-storms where others have perished, or among the trackless mountains of Arizona without food or water; again and again fighting the prairie fire that swept wildly around him, or fleeing before the roaring blast of a wall of fire madly leaping from pine to pine along the mountain side. 'In perils by the heathen.' Riding one long summer day with rifle across the knee momentarily expecting the attack of the savage Sioux; and again upon the Upper Missouri, where the steamer was fired into by the hostile tribes that inhabit the banks of the river; at another time avoiding the murderous Apache on the war-path and saving his scalp by fifteen hours. 'In perils by wild beasts and venomous reptiles; in perils by land and by sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in heat and cold.' Again and again crying out in the agony of physical suffering for grace and strength to endure to the end." "Such is a feeble delineation," he continues, "of

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the life of your Superintendent for the last seven years. At times feeling that the burden was too great; that it could no longer be carried; that it was more than should be asked of one person; that he had done his full share of rough work;—and then chiding his unbelief and gathering new strength and courage at the cross of Christ, he has pressed forward again, thankful for the privilege of laboring and suffering for Jesus."

This extract speaks for itself. I have referred to it, not for the sake of reflecting honor upon the labors of Bro. Jackson, but in order to show that *aggressive* work under such circumstances means suffering, and toil, and peril. It is meet that those who sympathize with this noble work, and give of their means to aid it, should know at what expense these triumphs for Presbyterianism and Christianity have been won; and it is for this reason that I have been prompted to write this brief sketch.

THE RESULT.

What the result shall be when these infant churches and Presbyteries shall grow into maturity and spread abroad "until the work of each shall meet that of his brother on the other side," it may not be ours to see; but as surely as God reigns, that time is coming on apace, and coming through the instrumentalities and prayers of these faithful men who braved every difficulty and danger that this great and ever-increasing population might be saved for Christ and his Church.

The history of our Home Mission operations in the past century of our national life is full of thrilling instances of devotion, and sacrifice, and unremitting toil for the Master's sake; and it is pleasant to record the fact that the last decade of this rounded century has been closed in the same heroic, aggressive spirit with which the first began. Then the blue pennon waved from the summit of the Alleghenies, while earnest men peered anxiously forward into the unknown region beyond; now it floats from the summit of the Sierras—the last stronghold of the enemy—and waves responses to embattled hosts, from the Atlantic to the Pacific shore, on either side. The question is no longer, Shall we advance? but, Shall we occupy? From God in history and God in his providence we get the command, as the watchword of this new century—"Close up the ranks;" "Hold fast that which thou hast, that no man take thy crown."

Pioneering for Christ in the Rocky Mountains.

BY REV. SHELDON JACKSON, D.D.

—1877

Friday, June 8th, we took the stage at the eastern base of the Sangre-de-Christo mountains, in the midst of a blinding snow-storm. Up and up the mountain-side we crept, the snow becoming deeper and deeper, and the precipices along which we were riding, higher. Several times the messenger walked before the horses to find the road, and again and again the overhanging branches of the trees, bent down with the snow, caught in the reins of the leaders of our six-horse team, and came near throwing us down the mountain-side. By noon, however, we had passed over the summit—10,000 feet above sea-level—and a few hours later passed out of the storm, in San Luis Park. Ten o'clock P. M. brought us to Del Norte, the bishopric of the irrepressible Alex. M. Darley. Here the Rio Grande del Norte comes out from its mountain walls.

Proceeding up the valley of the Rio Grande, at 10 A. M. we reach Clear Creek station for breakfast. Twelve hours of staging since the last meal give an appetite. Near this station is a beautiful series of water-falls. After breakfast we change our covered coach to a lumber wagon, and commence the ascent of the main range, crossing the summit 'mid snow and mud, at an elevation of 12,000 feet. I have seen horses plunging through the quicksands of Arizona, and the bottomless mud of a Minnesota slough, and the loose corduroy of a Wisconsin tamarack swamp, or fording the swollen streams of Montana; but the combination of mud, snow and rock over the "Gum-scollion Pass" exceeds them all. It was with difficulty that four powerful horses could draw the lumber wagon through, and several times the passengers sprang

out to escape being thrown out. The whole way was strewn with broken wagons and dead horses and mules.

But there is an end of all things, and so we finally, toward evening, rode into the busy, thriving

LAKE CITY,

The commercial metropolis of the San Juan mining region. It is a growing village of 2,000 people, situated at the confluence of the Lake Fork and the Gunnison river. The scenery about Lake City is delightful, and is remarkable for its deep canyons, picturesque water-falls, and floral attractions. The Granite Falls, two miles distant, are seventy-eight feet in height; and the Argentine Falls, four miles above Lake, take a tremendous leap of one hundred and sixty feet into a chasm below. A bridge has been thrown across the stream just over the foot of the falls, and a cave enters the cliff on the east side, right opposite the falling torrent, about half way down. Half a mile above these falls is the foot of San Cristoval lake, three and a half miles long, and from a quarter to a half mile wide. It is a beautiful and romantic sheet of water, with picturesque shores and islands, walled in by lofty and most rugged mountains. High mountains

rise upon the east and west sides; upon the north is lofty Round Top mountain, around whose eastern base flows Lake Fork, and at its western base, Henson creek. The altitude of Lake City is 8,400 feet.

The first church organization and first church building in Lake City, as well as all the San Juan country, was the Presbyterian. The organization was effected by the frequent trips of Rev. Alex. M. Darley from his home, a hundred miles away—trips that involved great hardships, some personal danger, and expenses that have left him still in

debt, upon which he has to pay interest at the rate of twenty-four per cent.

A HERO.

The church building was erected largely by the labors of Rev. Geo. M. Darley, missionary in charge. Day after day he toiled in the building, from 5 A. M. to 9 P. M.—as long as he could see to work—until three times he was laid aside by mountain fever, and then lay in his little log cabin, tossing on a bed of shavings, with his boots for a pillow. Little does the church at large realize the sufferings, hardships and perils incident to church work at the fore front.

Last season a new settlement started up to the west of Lake City. It was the extreme settlement toward Utah. As it flourished, appeals were sent for ministers. The Presbyterian church, the pioneer church of the Rocky mountains, often in advance of their zealous Methodist brethren, heard the appeal, and I requested the Rev. Geo. M. Darley, of Lake, to visit them as early as possible. To know duty is to attempt its discharge, with Mr. Darley.

Finding a young printer that wanted to go to Ouray, they procured a burro to carry their blankets and provisions, and started out on foot, March 20th. The snow was from one to five feet deep, and the distance 125 miles, through a wilderness without an inhabitant, except at the Ute Indian Agency. The first day they walked 25 miles, reaching a deserted log cabin. During the day, the tin plates and coffee-pot were lost from the burro; and the third day, the bread, by constant jolting upon the burro, had become so fine as to necessitate eating with a spoon; while the snow-storms were so continuous that much of the way they could not find any wood dry enough to make a fire. After a couple of hours' sleep they were up and on their way, at 5 A. M. All that long day they tramped through the

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snow, in the face of a snow-storm so severe that they only made 15 miles. That night they lay down in the snow, in a rootless cabin. Unable to sleep in their wet clothes, they arose at midnight, and at 3 A. M. started on, making by night 34 miles. Lying down in the mud and slush, they were kept awake by the wolves, scenting the provisions, and coming so near that the snap of their teeth in the darkness had a most ominous sound. The fourth night, in the midst of a severe snow-storm, they reached the Indian Agency, having had altogether only about three hours' sleep in three nights. Four days and three nights their clothes had been soaking wet, and part of the time frozen. Their feet and legs had swollen to twice their natural size, and they were in danger of being permanently crippled. While bathing their limbs with whisky, an old frontiersman looking on thought it a great waste of the whisky. He would have taken it internally and rubbed the limbs with the bottle.

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And now comes the last and hardest day of all. It is 25 miles to Ouray, every step of which will be acute pain and torture. In that 25 miles the Uncompahgre river, a rushing mountain torrent of ice-water, is to be waded 21 times. Only able to crawl out of their blankets with great pain, they started on that journey, the horrors of which none can know who has not been similarly situated. Coming to the river, seizing hold of the ears and tail of the burro, they would throw him off the steep snow-bank into the stream, and then plunge in after him. Placing a pole in the rocks below them, they are kept from being swept down by the swift current; and thus, waist deep, they wade through the ice-water to the further shore. Another mile through the snow, and then another ice-bath. And thus, snow and ice-water until 8 P. M., when they reach Ouray, Rev.

Geo. Darley being the first minister of the gospel to visit that place.

Pluck always wins in this country, and it is not to be wondered at that the citizens of Ouray, of all denominations, rallied around the blue banner of Presbyterianism, and gave their names for a church organization.

PIONEERING FOR CHRIST IN THE ROCKY MOUNTAINS.

BY REV. SHELDON JACKSON, D. D.

No. 2.

1877

ON THE TRAIN TO OURAY.

It was to effect the organization of the church mentioned at the close of No. 1 that we were on our way to Ouray. The road taken by Mr. Darley in March was reported impassable, as the Uncompahgre River was too high to be forded. The only other way was to scale the summit of the mountains twenty-nine miles on foot. This could be readily done in August, but was considered impracticable on account of snow. Still there was a possibility of success, and we concluded to try. Diligent inquiry was made without any encouragement. On that very day thirty miners and mountainers accustomed to trails, made the attempt, got lost in the snow and turned back, two of their number being led in snow blind. The leading elder of the church besought Mr. Darley not to make the attempt, that it was not safe; but our hearts were set on going, and we could do no less than make the attempt, and trust God to help us over some how. After a pleasant Sabbath spent with the little church at Lake, and the family of Mr. Darley, Mr. Darley and myself started on Monday, June 11, for Ouray. Taking the stage to Capitol, we rode up the cañon of Henson Creek for ten miles between lofty rock walls from 100 to 1000 feet high. By noon we are at Capitol. After a good dinner, we shouldered our blankets and provisions and start on foot up the cañon. All along were beautiful waterfalls and cascades a thousand feet high—here and there we passed where the avalanche had cut a broad swath down the mountain side, carrying away the trees both stump and limbs. Five miles up at the edge

of snow line, we came to a new log cabin built by Messrs. Smith & Harris. Here we camp for the night. If it shall freeze hard during the night so that we can cross the snow on the crust, they think we can get across, but not otherwise. About sun down the clouds begin to gather and the snow to fall, and with it our hopes of cross-

ing. But earnest prayer is made that He who causes the elements to do His bidding will so control them that we can get across. Soon the clouds float away, and the sky is clear again. Our blankets were spread upon a pile of shingles and I was soon sleeping soundly. Mr. Darley, who could not sleep, kept the fire burning, and amused himself by throwing chips at the chip munks that played about the floor and ran over our beds. At 2 A. M. he woke me up with the announcement that breakfast was ready. Eating breakfast of bacon, biscuit and coffee, by half past 3 we were on our way, to get over the crust before the morning sun should soften it.

ASCENDING THE MOUNTAIN.

We floundered over the fallen timber in the dark; felt our way over logs across the streams, or waded them, and when boots and socks were thoroughly wet, found a grim satisfaction in wading all subsequent streams rather than balance on the uncertain log. In an hour we were at timber line, or an elevation where timber ceases to grow. We now started zigzag up the vast field of frozen snow and ice. The air grew rarer and rarer and breathing became more and more difficult. The wet boots became frozen and the wet feet ached as if they were freezing too. Up and still up we went. Each step the heel of the boot would be driven firmly in the frozen snow, each one trying to step in the dent made by the one that preceded him; a mis-step or slip would send the unlucky traveler a-whirling down the snow face of the mountain to be dashed in pieces on the rocks below. Every few steps, securing our heels in the snow, we would lay out at full length exhausted, heart thumping, nose bleeding, eyes running and ears ringing. Sometimes the blood is forced from both eyes and ears. From near the summit a detached rock was sent whirling down the vast snow field until a mile below it seemed like a top spinning on the floor.

Daylight was approaching and still we were painfully climbing, until as the first rays of the morning sun were lighting up a hundred grand mountain peaks around, we gained the summit, 13,500 feet. And from that summit what a panorama greeted our eyes! On either side was Mt. Sickles and Engineer's Peak. Off to the north the great Uncompahgre Peak, 14,235 feet high, was head and shoulders above his fellows; far away to the west, in the dim blue distance, was the Wahsatch range of Utah, while as far as the eye could reach in every direction was a wilderness of peaks, and all covered with snow, with the exception of some rocks too steep for the snow to lie upon. Nothing but snow was visible—a Canadian January scene in the middle of June.

GETTING DOWN.

But it was too cold to tarry, and we were soon plunging down the western face of the mountain. Where it was not too steep we could run down the face of the snow; and where it was too steep for running we could sit down and slide—and such a slide of a thousand feet, at a break-neck speed, would be the great event of the season for the average school boy. Between running and sliding we went down in twenty minutes, a distance that on the other side had cost us two hours of painful climbing, and were at the first cabin on the head waters of the Uncompahgre River. Without halting we plunged down the cañon, as there was yet considerable snow to be crossed. The descent was rapid and the trail bordered with a constant succession of waterfalls, any one of which would have repaid a trip of hundreds of miles. Soon after reaching timber line the snow run out, and we had a succession of dry grounds, mud, and fording mountain torrents. Down we go until we reach Ponghkeepsie Creek, which through a wild and almost inaccessible cañon joins the Uncompahgre from the west.

LEFT BEHIND.

Here we lost the trail and got off into the fallen timber. By the time the trail was found my feet were so blistered traveling in wet and at times frozen boots, that I could go no further. We were in the heart of the mountains, still ten miles from town. It was decided that Mr. Darley should leave the provisions and blankets with me and then push on to Ouray and send back a horse

to carry me in. Building a fire and spreading the blankets, I went to sleep with my feet drying at the fire. Four hours passed away and Mr. Darley returned without the horse. Shortly after leaving me he had again become lost, and wandering around found himself in the bottom of a deep cañon, where the water of the mountain torrent filled from rock to rock, shutting off all further progress. To extricate himself from that gorge he had climbed great pine trees that, like stairs, enabled him to get from one ledge of rock to another. On his return he had met a miner going to Ouray, and being too much exhausted to walk in with him, had sent a note informing the Presbyterians of our situation.

RIDING AN ASS.

After a good rest in camp, a burro pack train came along, and we hired our passage into Ouray on the same kind of an animal that the Saviour made his triumphal entry into Jerusalem. So mounting a burro, without saddle or bridle, we started for town. The trail led up and down mountain sides so steep, that going up we had great difficulty in keeping from sliding off behind; and in going down we felt like bracing our feet behind the animal's ears, and along the edge of precipices where the giving away of a stone would send both animal and rider into the foaming river a thousand feet below. Just before reaching the village we met a party with horses and provisions coming to our relief, and soon after we were safe among friends.

THE ORGANIZATION.

An appointment was made for preaching; and on the evening of June 13th, after preaching, was organized the First Presbyterian church of Ouray. Ouray has a population of about five hundred, the growth of one year. Many families were still living in tents, unable to procure lumber to build the houses as rapidly as was required by the incoming population. With its beautiful park, its cañon walls, its hot springs and waterfalls, it has the most beautiful situation of any village yet seen in the mountains.

HOME MISSION PIONEERINGS IN COLORADO.

The Trip to Ouray, June 12, 1877.

BY REV. PHILIP BEVAN.

Stranger:

Up the rugged hills ascending,
Wither are those pilgrims wending?
Through the horrid gulches steering,
In the caverns disappearing,
Farther, higher, still they climb—
Will they scale that peak sublime?
Hurrying 'mid the waste of snows
Will they court unbidden woes?
Would they mark the sun arise
Beaming through unclouded skies?
Surely these some vow would pay
Reverent to the orb of day,
Or they trace the eagle's flight,
As he sweeps from height to height.
Ah they fall! they downward glide,
On the avalanche they ride.
By the icy monster borne
Through the rocks and forests torn.
Prostrate in the canyon deep
Are they buried. Do they sleep?
Craving gold with latest breath,
Have they found? but grasped in death?
No! they rise and shout aloud,
Answering through the snowy cloud.

Herald:

Stranger! Not with lust of gold,
Have we scaled these ranges bold;
Not to rob the eagle's nest
Have we crossed yon snowy crest;
Not to hail the glowing sun
We the icy peaks have won;
Not to delve in glittering ore
We this wilderness explore;
Not to gain earth's wealth, but show
Richer mines than mortals know.
Higher than the eagle's height,
Teach we man a heavenward flight;
Bring the lamp of life divine
O'er this darkened soul to shine;
Teach his tongue to pay his vows
Anthem'd in God's holy house;
Make the rugged waste afford
Praise and gladness to our Lord;
While each sheltered vale shall rise
Like a blooming paradise.

The Heart of the Rocky Mountains.

BY REV. SHELDON JACKSON, D.D.

From Ouray we would again cross
the summit, between the head waters of
the Uncompahgre and those of the Ani-

mas. Leaving Ouray at 4 P. M., we start on horse-back up the canyon of the Uncompahgre, to Poughkeepsie creek. For seven miles its wildness and ruggedness is almost passing belief. Two miles from Ouray we pass a point where the whole volume of Bear creek makes a single leap of 350 feet, apparently into the tops of the immense pines below. On either side the steep mountain-sides seem to support the very skies; while gliding down their faces, or leaping from ledge to ledge, are innumerable water-falls.

By sundown we reach a grassy knoll, and camp for the night. As the twilight gives place to night in these vast solitudes, come strange, unearthly sounds, so graphically described in the following clipping:

"But just before this final transformation; borne upon the evening breeze, came to our ears that strange, mysterious music so often heard at twilight on broad plains or mountain-tops. Some liken it to the distant sound of church-bells; but to my ear it has no metallic ring; it is rather like the cry of hounds in full pack, and seems at times exactly overhead, so that I involuntarily glance upward. The superstitious Cornish miners say that it is the cry from the souls of unbaptized infants, who, after death, must wander in the air till judgment-day. As it dies away, it does sound singularly like the cry of a lost child, but gradually lengthens out to a long, monotonous wail in the minor key. The cold air settling rapidly down into the canyons after nightfall, produces the tone, as it rushes through the crevices in the rock. In less than half an hour after sunset the air is bitter cold, and beautiful as the mountains are by moonlight, we gather more closely around our camp-fires."

The night was too cold and blankets too few to allow sleep, so that most of the time was spent in keeping up the fire. Rising at 2 P. M., our breakfast of coffee, cold roast beef, biscuit and cake, so kindly provided by Mrs. Bolaski—whose husband was my guide and trav-

eling companion—was soon over, and with early dawn we were on our way. Far above us, two mountain-sheep watched our small party as we toiled upward. Two or three miles further, and we came to the snow-line, where we sent our horses back, and started over the snow on foot. An hour and a half, and we were on the summit, in the very heart of the Rocky mountains—the very center of the great upheaval that threw up the Rocky mountain range. This range, that breaks down in Montana on the north and New Mexico on the south, here reaches its greatest average height. It covers 50,000 square miles of territory, and in this region has an average altitude of 13,000 feet, while hundreds of peaks run up over 14,000 feet.

Here is the land of perpetual snows, feeding five great rivers of the continent, with their thousands of tributaries. The Rio Grande runs east, to the Gulf of Mexico; the Uncompahgre, north; Rio San Miguel, west; the Gunnison, northeast; and the Rio Animas, south. Of that which is grand and inspiring in massive and towering snow-clad peaks, there is nothing in the United States or Europe can vie with it. And he who would see the wildest and ruggedest mountain scenery of his own country, should visit this San Juan region. One hundred and fifty miles to the east is the Sangre-de-Christo range. Away off to the north is the Elk range, and to the northwest the Roan mountains. At the dim west are the snow-clad Wahsatch mountains; and to the south and west the sublimest mountain picture on the continent—one hundred miles of snow mountains, commencing at your feet, and extending as far as the eye can reach, "lying tier upon tier of white caps, an ocean of angry waves, each glacier and glacier reflectors of dazzling splendor. Nature must have been in wild riot to have produced such a 'wreck

of matter' as is here found. If the ruins of ancient cities impress the beholder with wonder and amazement, what must be the emotions in viewing for the first time what one might imagine to be an exploded world, with its sharp, broken fragments piled in strange confusion fourteen thousand feet high!"

The divide between Ouray and Silverton is fully a thousand feet lower than that between Ouray and Lake.

Still, we found it painful climbing. After sunrise we had to blacken our faces with charcoal, to prevent becoming snow-blind. By 9 A. M. we were over the snow, and reached the small mining town of Animas Forks. Here, getting a cup of coffee, I lay down on a board bench, and took a good sleep. At this place I found a Mr. Raymond, a Presbyterian from Sioux City. Here, also, I obtained a horse to ride to Silverton, fourteen miles away. In that fourteen miles we crossed with no little danger the snow-faces of about fifty avalanches. Last winter two mail-carriers and several other parties were caught and killed by them, and the day after we passed a traveler was caught in a fresh slide, carried half a mile down the mountain, and badly bruised. But the remarkable sight on Henson creek, on the Uncompahgre and Animas rivers, was the innumerable water-falls and cascades. The mountain-sides on either side of the stream were from 1,000 to 3,000 feet high, their summits covered with heavy bodies of snow. Under the influence of a warm south wind and a hot June sun, the snow was rapidly melting, and along the mountain-sides, wherever there was a slight depression in the rock to serve as a channel to guide the waters, they were pouring down from the top of the mountains in parallel cascades to the bottom. Where the rocks were steep enough, the stream would make one grand leap, swaying

back and forth in the wind-current, and turning into spray long before it reached the bottom. In other places it would be a series of grand leaps from ledge to ledge of jutting rock. More frequently it would glide down the steep rock-face a silvery ribbon 3,000 feet long. It was a constant succession of water scenes more marvelous than anything of which I had ever read; and it can only be seen by going into that region in the spring.

A few miles below Animas Forks we pass through the small mining town of Eureka. Four miles below, we come to Howardsville, where we procured a good dinner at the hotel. Five miles below, we come to Silverton, the county-seat of San Juan county, and center of the richest mining district. Silverton is situated in Baker's Park, which is a beautiful little spot of about 2,000 acres. The Animas river runs along its extreme eastern edge. Mineral creek, running east along the base of Sultan mountain, forms a junction with the Animas just above the canyon; while Cement creek, flowing from the northeast, runs through the center of the park—the valley of the Animas. Above the park it is very narrow up to Howardsville, when it widens out into another small park. This contracts gradually until it passes through the canyon at Eureka. The valley on all sides is surrounded by the most rugged mountains in the whole Sierra Madre range, many of their peaks reaching the altitude of 14,000 feet, around whose summits the clouds and tempests hang. Looking down the valley, it has the appearance of being completely closed up by Sultan mountains. "The river turns suddenly to the southeast," Professor Hayden says, "for about seventeen miles, into a most terrific canyon, ranging in depth from 2,000 to 4,500 feet, through quartzite rock almost as hard as steel." The elevation of Silverton is 9,400 feet.

On Sabbath I preached to large congregations in the Town Hall, and made arrangements to supply them with preaching. Forty-five miles below Silverton is the flourishing village of Animas City. At this place and in the surrounding valley are several Presbyterian communicants, and arrangements were made for organizing a church. Twenty-five miles below, across the west mountains, is San Miguel, a new city, sprung up this season. Rev. John MacAllister, of Chicago Seminary, is looking after the interests of the church, he being the only Protestant minister in that whole valley.

Silverton is a hard place to reach, and it is equally hard to get out. But the people of that section are nobly taking hold of the road question, and it will not be many months before they have good roads into that beautiful valley. But the roads are not yet. So, getting up again at 2 A. M., and eating a hearty breakfast with Mr. Green, the mail-carrier, we were off at break of early dawn on horse-back, driving before us a mule with the mail-bags. Leaving Howardsville, we passed up Cunningham Gulch,

and got along very well until we reached the snow. Here, meeting a burro pack-train, we were detained an hour, which came near detaining us twenty-four more, for the snow became so soft under the morning sun that it was with the greatest difficulty that I got my horse over, and probably would not, had not some Mexicans come along, whom I hired to partially carry the horse over the bad places. We crossed again to the Atlantic slope at an elevation of 12,900 feet. Sore and hungry, I reached Barber's Ranch, on the Rio Grande, where I found good refreshment. Starting out again at 5 A. M., reached Antelope Springs in time for a good dinner and the coach from Lake City. A few miles from Antelope Springs,

on the top of a summit, is Lake Santa Maria, a beautiful mountain lakelet, about one and one-half miles in length. Two thousand five hundred feet above it tower the perpendicular walls of Bristol Head.

About 5 P. M. we reach Wagon Wheel Gap—so named because a wagon wheel was found here, supposed to have been left by one of Fremont's early expeditions. At this place are extensive springs, that are already attracting many visitors. The springs themselves are not only a curiosity, but something unique in their order. The ordinary mineral springs of the Rocky mountains, as those at Cañon, Manitou, Idaho, Ojo Caliente, rise from canyon rocks. The grass and flowers seem to wither around them. The hot spring of the Wagon Wheel is a bowl of ten or twelve feet in diameter, sunken in a rich meadow, whose dark, heavy grass grows down into the edges of the heated water. The water of this spring is strongly sulphurous; the temperature, 110 to 115 degrees Fahrenheit. Only a few feet from this central bowl of still water there is another spring, very cold; and still another, of hot, sparkling soda, which the residents have learned to sip like coffee, or hot punch. They allege it to be very pleasant; but the taste must evidently be acquired. Bathing places are arranged both for the hot sulphur and the hot soda. Wonderful stories are related of the efficacy of the springs in the cure of cutaneous diseases, and those disorders which are carried in the blood.

The second evening brings us to the welcome railway again.

WE give place this morning to a very important paper from the pen of Rev. Sheldon Jackson, on the proposed union of the two presbyterian churches in this city. Without doubt this would be the most christian and common sense act which the presbyterians of this city could perform. Mr. Jackson's argument is both convincing and unanswerable.

By REV. W. C. BEEBE, of Animas City,
Colorado.

A few weeks ago I was invited to marry a Mr. Cornelius B. Williams and Miss Clara Mitchel, Mr. Williams living at Silverton, forty-five miles north of Animas City (my house), and the bride living in Utah, on the San Juan River, one hundred and ten miles southwest from here.

The difficulties surrounding the future bridegroom were certainly of a serious kind when he started southward to meet me, that we might go in company the remaining part of the long sandy, and, for the most part, uninhabited road. At the time he started the Animas Cañon, through which he must pass, was on fire. Fallen trees had to be chopped away, and the smoke was almost blinding, and yet, after due waiting, I saw the ruddy face of the bridegroom. I was soon on the back of my little pony, speeding on through the mountain-passes to the Mancos River, where we expected a party in waiting, to accompany us through the strange country which we were yet to see. Three ladies and three gentlemen, besides myself, constituted the party—all on horseback.

After we left the Mancos River, and the house of the stanch Presbyterian brother, Mr. Bradford—his two pleasant daughters relieving the journey by lending their presence—we were to make a two days' journey through a country where there were only two places to get water, and it of a very indifferent kind.

Our road lay through the Montezuma Valley—more like a desert than anything else. Even the stunted sagebrush was shedding its leaves in the month of June! The only things seeming to be happy in the lonely desert were the gorgeous cactus blossoms.

The few horned toads and sand-lizards, scudding through the sand, seemed to have lost their color under the burning sun. Then, to add to the feeling of stark loneliness and desolation to the west, in exact China fan-shape fashion, loomed up the Ute Mountain, and at the southern spur an immense slab of rock reared itself, as an immense tombstone, for the entire region.

As we journeyed on, weary travelers, often facing sand-storms, we could see far to our left, over the widening plain, very singular formations, broken off and standing out above from the high mass, hemming in the plain—now a tower of rock, very like the Tower of Pisa—now one like an ancient cathedral—now one like a ship at sea—then the scene changed; we began to near where we could see before us into the northeast corner of Arizona, the northwest corner of New Mexico, and the southeast corner of Utah; and it was a strange country indeed—a country of igneous rocks, burnt agate, weary dry arroyas, and of comical mountains, looking as if turned in a lathe. Here we found the bride's home, in a long, narrow valley, on the San Juan River, a valley covered with immense cotton-wood trees; a cozy, snug house; kind, polite people—sons and daughters—who had lived there when their nearest neighbor was a distance of fifty miles away, their nearest shop and store and doctor being one hundred and ten miles away, and who had only received

MINING.
But while it is true that Utah is an agricultural country, it is true that as a mining region it can not be so

are obtained by means of large reservoirs and artesian wells, the agricultural productions will keep far ahead of needs of the population. As it is a Utah exports large amounts of wheat, vegetables and fruits.

The Consolidation of the two Presbyterian Churches of Denver.

[Communicated.]

This is the most important movement that has been brought to the attention of the Presbyterians of Denver for a long time.

It concerns the highest interests of the church both in Denver and throughout the whole territory.

1st.—The consolidation would end all further litigation in the courts with reference to the ownership of the church property on Fifteenth street. 1st Corinthians, 6, 1-8.

2nd.—The consolidation would remove the exciting causes of friction between the churches and alienation between brethren.

It is conceded by all that the Seventeenth street church is centrally located. The Fifteenth street church is looking for a location preparatory to the erection of a new church. It will naturally desire a central location. The result will be two churches of the same order in the centre of the city.

Occupying the same ground and drawing their congregations from the same district, they will both canvass for every new family that has not a decided preference for one or the other of the churches. And with the infirmities of only partially sanctified natures, it is well known to those who have had experience in the matter, that such a canvass is not always prosecuted with the kindest feelings. Insinuations, if not disparaging remarks, are not unfrequently made. These are repeated with exaggerations and strife is stirred up. Even with the property question settled, the earnest canvass for new members by two churches in the same section of the city cannot fail of being a constant and fruitful source of alienation and bitterness. And it will continue for years—just as long as the churches remain in the same neighborhood. The only relief is in uniting separate interests and making them common property. 1st John, 2: 10, and 4: 20-21.

3d. Consolidation secures a strong central and representative church for the denomination. Presbyterianism in Denver has suffered from its divisions. Various projects looking to the common interests of the cause have met with encouragement or discouragement according as they seemed to promote the interests of one or the other of the churches. For instance: at different times competent men have visited Denver, and would have established a Presbyterian school of a high order, if they could have had the united support of the Presbyterian element. But this was impossible under the existing state of things between the churches. Consequently no such school has been established. Again, a gentleman has been ready to supply the papers and magazines necessary to stock a free reading room,

if the Presbyterians would unite and open one. That a strong central church would carry such a weight of moral influence as to insure the success of educational and other denominational enterprises no one can doubt who was present at the grand home mission rally at Governor Guard's hall.

4th. Consolidation will secure a higher order of pulpit talent than can otherwise be expected. Denver is a representative place and possesses an importance abroad beyond what its present population and business would indicate. People from all sections of the United States and Canada—from Europe and the cities of the Pacific, visit Denver. And the interests of the Presbyterian church require a building and a minister that shall well represent one of the largest and strongest denominations in the country. A united church would have the pecuniary ability to erect such an edifice and support such a minister. This the existing churches can not do, without crippling themselves with a burdensome debt. The strong men of the church are in too great demand to be willing (unless forced here by health) to take one of the pulpits of Denver, where their feelings must constantly be wounded and their highest usefulness impaired by these divisions. But a united church and suitable church building would make the Denver pulpit as desirable as any in the larger cities of the east.

5th. Consolidation will secure the more equal distribution of church privileges among the rapidly growing suburbs of Denver.

For some months it has been felt that a mission ought to be established in West Denver, and a second out in the neighborhood of Thirtieth street, or of the new school house. With but one organization in the central portion of the city, this aggressive movement around the circumference becomes practicable.

Any one looking over Denver from the Masonic cemetery will be surprised to find that almost one half of the population of the city is east of the existing churches, save the Methodist Episcopal chapel on California street.

The growth of Denver is largely towards the junction, and the field is open for the establishment of a prosperous church.

For the first six months or a year, if thought best, the same minister could take charge of the east and west end missions with a salary equal to that now paid the Presbyterian ministers of the city. The central church could and should assist these missions in the erection of their chapels.

6th. The consolidation of the two churches would secure harmony in the meetings of Presbytery. These meetings have usually been very pleasant, but where they have been otherwise the cause of disagreement has been connected with the affairs of the Denver churches.

There has been no time in the past when such a consolidation has seemed practicable. If it is delayed until the Seventeenth street church secures another minister, or the Fifteenth street church erects a new building, additional barriers will be placed in the way of union. Now is the golden opportunity to secure the present and future peace and prosperity of the Presbyterian fold.

SHELDON JACKSON.

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Resolutions Adopted by the Seventeenth Street and St. Paul Presbyterian Churches.

At a meeting, duly convened, of the officers and trustees of the Seventeenth street, and St. Paul's Presbyterian churches, of Denver, Colorado, May 8th, 1875, at the house of worship of Seventeenth street church, the following preamble and resolutions, after careful consideration, were *unanimously* adopted:

WHEREAS, The recent action of the Trustees of the Central Presbyterian Church of Denver—in the purchase of lots on the corner of Eighteenth and Champa streets—contemplates a somewhat extended remove from their present base of operations into the territory already occupied by its sister churches, and

WHEREAS, Such a course cannot but be regarded as an unnecessary encroachment upon the rights and interests of these churches, and is therefore in danger of becoming a fruitful source of alienation and strife to the deep dishonor of religion—and to the serious injury of the churches of our body in this city—and

WHEREAS, In the late settlement of the financial questions between the Central and Seventeenth street Presbyterian Churches, this question of removal and proximity was considered, and it was *promised* by the committee of the Central Church that in the event of removal the Central Church should not come into any such proximity to the Seventeenth street Church, and therefore any such change as is now contemplated cannot be made without a violation of such promise, and

WHEREAS, In the shifting tides of population and of settlement in the growth of a city, experience has proved that it is neither safe nor wise to cluster all the churches of a body, within such narrow limits as is here proposed, but on the contrary, they should be so located as to meet, as far as possible, the wants of the different and growing parts of the city; but,

WHEREAS, Our brethren of the Central Church have recently announced through the press of the city, that they are "sacredly desirous that there shall be a true and ennobling spiritual union in christian love and work," between them and brethren by their side, thus giving us reason to believe that they will be ready to hear us; therefore,

Resolved, That we, the officers and trustees of the Seventeenth street and St. Paul's Presbyterian churches, do hereby express our deep conviction that the contemplated removal of the Central Presbyterian church to such

near proximity to its sister churches, is alike inexpedient and unwise, and if persisted in, will necessarily prove disastrous to the peace and prosperity of the Presbyterian body in this city.

Resolved, That we, in the name of our Common Master, and for the sake of peace, harmony and good will, and that in His name the very appearance of strife may be avoided, and to the end that the cause of Presbyterianism and christianity may not be reproached, do honestly and charitably remonstrate against the said proposed location of the house of worship of the Central Presbyterian church.

Resolved, That in christian kindness, we hereby propose a conference with the officers and trustees of the Central Presbyterian church—at such time and place as they may choose—for the friendly and prayerful consideration of this matter.

Church Matters.

Yesterday morning we published a series of resolutions from the Seventeenth street and St. Paul's Presbyterian churches, protesting against the building of the new church of the Central Presbyterian church, in the locality selected. In order that our readers may have both sides of the question we publish the following rejoinder from the Central Presbyterian church:

To the Rev. T. E. Bliss and J. W. Blackburn, Esq.:

BRETHREN—The paper communicated by you on Saturday evening, the 8th inst., as a committee, etc., to the officers and trustees of the Central Presbyterian Church in Denver, though seeming to us somewhat unusual in its character, has received a due consideration.

With reference to the main question presented in it we are obliged to say, it is no longer an open one. In the exercise of our best judgment, and in view of existing circumstances and wants, we have purchased a site for the erection of a church edifice, and, with the favor of God, purpose to go forward with our work. That the site we have chosen should be objected to, by those whom you represent, we sincerely regret. We have taken our action without a thought of evil to our sister churches, and as that which, all things considered, it was not only our right, but also our duty to take.

The affirmation of your paper, that this action is in violation of a promise we have made, fills us with surprise. We have no knowledge of any such promise, nor is it to be found in the agreement to which your paper refers, either explicitly or by implication. On the contrary, the committee on our part, which negotiated the agreement assures us that though in the progress

of the matter it was suggested that we should bind ourselves, with reference to church our locality in the future, the suggestion was promptly declined as one which could not be even considered. And that some, at least, of our brethren, could not have thought us under any such obligation is clear, from the fact that one of the most esteemed members of the congregation on Seventeenth street, recently proposed to sell us lots for our new church edifice, on the very block where stands the church edifice of that congregation.

The Central Presbyterian Church was organized and entered upon its church work in 1861, eight years before the organization of any other church of our ecclesiastical order in the city. In the fifteen years which have since passed away, our original location and our house of worship, besides being trenched upon, by the growing business demands and activities of the city, have become quite inadequate to our wants. We are obliged, therefore, to remove and rebuild. Were we about to plant a new church, we might well seek some out-skirt of the city, where the wave of population would presently overtake us. But this is not our case. Our church and congregation are already existing and have been for fifteen years. Our families are scattered, and not very unequally, in the different parts of the city. If we make Seventeenth street the line of division, east and west, a large portion of our families reside now on the east line. This fact alone shows that the site we have chosen is central, not only to the general population, as it is and is to be, but also central to the homes of our actual attendants and supporters, whose convenience and interests in this matter it is our duty to consult and secure. We will frankly say that if within the area within which, in view of all the interests involved we felt it imperative to locate, we could have secured a site somewhat more distant from the Seventeenth street church, we should gladly have done so. And we endeavored to do this, but without success. Our various attempts all failed for reasons which we could not control. We felt constrained, therefore, to do precisely what, in the love of our brethren and the fear of God, we have done. We believe we have done that which is right.

As to the evils which your paper intimates will arise from our building a house for God, where His providence seems to have indicated that we should, we cannot but hope they are imaginary. Certainly they will prove so if our respective churches cherish towards each other the Chris-

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tian thought and feeling which it is their duty, and will be their honor, to cherish. On our part this is our desire and our purpose. Nor do we believe that in the prosecution of our work as a church we shall at all be in the way of their prosperity. We covet rather the blessing of being sharers of their labor and hope, and keepers of their faith and joy.

Signed, in behalf of the officers and trustees of the Central Presbyterian church, by J. M. CLARK,
Clerk of the Church.

DENVER, May 14th, 1875.

J. M. Clark, Esq., Clerk, Etc. :

DEAR SIR:—Your reply "in behalf of the officers and trustees of the Central Presbyterian Church" to our communication of the 8th inst., in which we urged some objections to the location of the said church at the corner of Champa street and 18th and solicited a conference with you concerning it, has been received and this day considered in a meeting of our officers, held for that purpose. Since this reply tacitly declines the proposed conference, and pronounces its proposal on our part a thing "somewhat unusual in its character," and since it also expresses, with a solemn appeal to your sense of "right" and of "duty," and to "the favor of God," your "purpose to go forward" without giving any heed to brethren who also have rights and interests to guard, it may seem even more than superfluous to add another word. But bear with us a moment, brethren. We have no desire to intrude advice where we have no responsibility. We have only asked for some attention to the principles of Christian comity.

We would not fail to recognize with deserved gratitude your disclaimer of any "thought of evil" toward us, and your confession of an effort to secure "a site somewhat more distant" from our locations, but we cannot understand why this kindly effort need have failed.

In reference to your promise not to encroach upon us in the selection of a location, it is conceded that in the written agreement between yourselves and the Seventeenth Street Church, no such promise is found, and that such omission in that instrument was mutually agreed upon.

But at the same time there was an assurance of Christian gentlemen to Christian gentlemen, which, according to our understanding of Christian ethics, is as binding as a bond.

It will be remembered that there was one other item in that settlement, also not in the bond, laying an obligation on the 17th Street Church which was sacredly met. The bond said the

Central Church will pay the 17th Street Church \$2,500; but the Committee of the latter give the assurance that \$2,250 would be taken in full satisfaction, and this was done without communicating with the church, or drawing out from them the complaint that this concession was not in the bond.

It is our turn to be surprised over this chapter of church history, which we find in your reply, not more at the faulty statement of facts concerning the age of the churches than at the infelicity of reviewing an issue supposed to be dead by the pledge of both parties to it. We are quite willing to leave it to the testimony of our Presbyterian records without further discussion. This point altogether aside, we do not understand that the age of any church absolves it from the obligation of christian charity, whether toward its younger or older neighbors. Whoever be the first born, are we not all of one household? Believe us brethren, that we do not envy your prosperity and would in no way seek to circumscribe it, while it be sought by fair means. Legally you have a right to any location you may choose and purchase, and we cannot dispute it; but viewed in the light of christian love—viewed even in the light of a generous courtesy, which ever seeks to avoid the appearance of evil in the treatment of others—we cannot be unreasonable in urging you to reconsider your purpose of building so near us, when the field is so wide.

We deplore any occasion for strife and hope not to have given offence in these endeavors to avoid it. We entreat you to withdraw the challenge which you have thrown at our feet, and by leaving us the room we have, thereby find larger room and a better success for yourselves and for the common cause of the Master. So impressed are we with the importance and righteousness of our case that if we should fail of gaining your ears by our plea, we shall be constrained after a seasonable delay to appeal to the court of the Presbytery to which we are all amenable.

Hoping that no such necessity as this will come upon us. We remain

Yours fraternally.

Council adjourned.

THE CENTRAL PRESBYTERIAN CHURCH.

Ceremony of Laying the Corner Stone Yesterday.

In accordance with previous announcement, the corner stone of the Central Presbyterian church, now in course of erection, corner of Champa and Eighth

streets, was laid, yesterday, the ceremonies commencing at 2 o'clock, p. m. There was a very large congregation present, composed of ladies and gentlemen representing nearly all of the Christian denominations of the city.

THE EDIFICE.

This new church edifice is to be one of the finest in Denver, and will cost, when completed, next September, fully \$51,000, although the portion of work thus far contracted for will amount to but \$32,000. The style of architecture is gothic, and the dimensions on the ground 125x75 feet. The walls, built in the most substantial style, will be thirty feet in height to the eaves, and sixty to the comb. The spire will rise to the altitude of 178 feet. The contractors, Messrs. Kelsey & Evans, are using their best endeavors to make a handsome, solid, imposing structure, and the foundation evinces their ability to do all that they have undertaken to perform.

THE MATERIAL.

From foundation to the apex of the spire, the walls are to be of lava stone of varying tints, and the trimmings of Manitou stone. The roof, of slate, will insure, as far as possible, a fire proof building. The roof will have an iron cresting.

THE WINDOWS.

Four stained glass windows are to give light to the auditorium on each side, and the rear will also have four windows. The main entrance, on Champa street, will be ten and one-half feet in width, and there will be others on the sides of the building.

AUDITORIUM.

The church congregation will have an auditorium 66x67 feet in dimensions, divided by four aisles, and seat 626 persons. With camp chairs, or extra seats, the room will comfortably accommodate 830 hearers. The pews will be made of white walnut highly polished. The organ and choir will be located behind the pulpit. A lecture room, in the rear of the building, will be 31x50 feet and conveniently arranged in every respect. There will be several memorial windows in stained glass.

The whole edifice is to be heated with steam, and regard for ventilation and proper conduct of sound without producing echoes will be had. The stone work, which is being well done, is under the immediate supervision of Mr. Wm. Thomas, foreman. Col. R. S. Roeschlaub is the architect, and if his plans are all carried out, in accordance with his ideas, and as pictured in a fine drawing of the completed church, the members of the Central congregation will have cause to congratulate themselves upon occupying one of the most beautiful buildings in the West, if not in the whole country.

LAYING THE STONE.

The corner-stone, at the Champa and Eighteenth street front, had been properly prepared, its foundations strongly sunk, and the stone itself suspended from a derrick, preparatory to placing it in its bed of cement.

An eloquent invocation was made by Rev. J. M. Sturtevant, when the following hymn was sung by the congregated mass of people :

An earthly temple here we raise,
Lord God, our Savior! to thy praise;
Oh, make thy gracious presence known
While now we lay its corner-stone.

Within the house thy servants rear,
Design by thy Spirit to appear;
On all its walls salvation write,
From corner-stone to topmost height.

And when this temple "made with hands,"
Upon its firm foundation stands.
Oh, may we all with loving heart
In nobler building bear a part,

Where every polished stone shall be
A human soul won back to thee;
All resting upon Christ alone,
The chief and precious Corner-stone.

THE BOX AND CONTENTS.

Dr. Willis Lord then called upon Mr. B. F. Woodward to read a list of the articles contained in a sealed tin box, which was to be enclosed in the corner stone. That gentleman stepped forward and read as follows:

The church manual for 1875.

A paper containing a description of the stone employed in the building.

The names of the pastor, building committee, trustees, architect and the contractors.

Copies of the following named religious journals: Presbyterian, Evangelist, Herald and Presbyterian, and the Rocky Mountain Presbyterian.

Copies of the following named secular journals: Denver Daily and Weekly Tribune, Rocky Mountain Daily and Weekly News, Denver Daily Times, The Mirror, and Rocky Mountain Herald.

A copy of the Denver City Directory for 1876.

A copy of the programme of exercises of laying the corner stone.

A copy of the following paper, prepared by the architect, Mr. Robt. S. Roeschlaub:

"TO WHOM IT MAY CONCERN.

"The corner-stone of the Central Presbyterian church building was laid on the sixth day of January, in the year of our Lord, 1876, by the Building Committee, composed of John Moneriet, B. F. Woodward, and G. N. Wheeler; and the supervising architect, Robert S. Roeschlaub, by an order of the Board of Trustees, composed of John W. Knox, E. P. George, J. H. Estabrook, G. N. Wheeler, H. McElheny, in the presence of a large assembly of people. The ceremonies were conducted by the pastor, Reverend Willis Lord, D. D. May God, our Father, the great Architect above, be ever present at and preside over the work as it progresses and bless it with such success as may tend most to His glory. May he bless and keep from accident and all harm those who labor upon this building, and when it is completed may it form a

worthy ornament to His goodness and glory, and may His name be worshiped here in truth and purity through all generations."

USING THE TROWEL.

Dr. Willis Lord then proceeded, with the assistance of the laborers, to lay the ponderous stone. The box being put in its niche, the tackle was employed and the corner-stone laid.

Dr. Lord said: "In the name of the blessed and most glorious Trinity, God, the Father, the Son and Holy Ghost, we gratefully lay this corner-stone of this edifice for the purposes of Christ and the worship of God."

In his prayer he remembered and called for a blessing upon the citizens, the members of the Legislature and the Constitutional Convention.

DR. FROST'S ADDRESS.

Then Dr. Frost, of the Baptist church, stood upon the corner-stone and delivered a very impressive and eloquent address. It was full of historical and Biblical allusions and was listened to with attention.

The Doxology was then sung, after which Rev. Mr. Gage gave the Benediction and the vast audience dispersed.

Closing Services in the Old Fifteenth Street Presbyterian Church.

Installment of the New Pastor.

The last religious exercises of the Central Presbyterian church society were held last night in the old church building on Fifteenth street, which the society has occupied since it was built in the early days of Denver. The next meeting will be held in their new church at the corner of Eighteenth and Champa streets.

The exercises last evening consisted of the usual prayer meeting order, interspersed with some historical statements regarding the old church. The newly arrived pastor, Dr. Alexander Reed, was present with the congregation for the first time. He made no effort at anything further than a familiar lecture room talk, but impressed every one present as a speaker of power, and what is even better than that, an earnest, feeling man.

The quitting of the old church building, endeared to many of the society by pleasant memories of the past, creates no doubt many feelings bordering on sor-

row, mingled with pride in their new and grand edifice. It is in the old building that the children of many of our citizens have been baptised; some have stood there before the altar, feeling the pride and joy of the bride and groom, and others have stood there beside the flower strewn coffin, mourning for those whom time nor tears can return again. The familiar place of worship has something sacred to those whose memories of these moments of joy or sorrow will ever be associated with it.

The society is one of the oldest in the city. It was organized December 15, 1861, by a distinguished individual who flourished under the title of Rev. Billingsly, and toward whom few of the old settlers cherish feelings of esteem or love. But the members were evidently of a different class from the pastor, else the society would never have grown and flourished as it has. The first meetings were held in the International Hall, in West Denver, now known as Woeber's carriage factory. The church on Fifteenth street was built during the fall of 1862, costing about \$6,000, and was dedicated the first Sunday in January 1863. Rev. A. R. Day, who is also well remembered, and by many mourned, was the second pastor, and the one who dedicated the church. The other pastors have been Revs. J. B. McClure, E. P. Wells, and Dr. Willis Lord. Some of the members last evening spoke feelingly of the old times, of the memories to be cherished and the hopes to be entertained for the future, and the motives by which they should be actuated, as a society, in the future. THE TRIBUNE will perhaps be excused for saying what appeared to the reporter to be in the thoughts of one speaker and to finish his remarks as the reporter thought them.

"Let us dedicate our new church by deciding that we are going to do, what we can to break down the wicked walls of sectarian jealousy, and hostility, that divide the great church into little pens of hot and angry disputants. Let us invite all our brethren to co-operate in the good work; to exhort them not to be satisfied with a denominational name to the exclusion of graver matters; to ask them if we are not agreed on the solid fundamental truths of a pure life, and put it to them whether we had not better save our ammunition and our hostile zeal for the Kingdom of darkness and its emissaries, instead of exploding each other with petards of sec-

tarian passion, and bombarding each other with tremendous ecclesiastical canons. We will ask why every charity must be labelled with the name of a sect, and why every human and generous effort must be poured into a denominational mould before it is considered shapely enough for sympathy. We will not say that every church must take care of its own, but we will say there is but one church, the church of God, of which all earnest striving souls are members.

"The Italian peasant worships the figure of the Madonna, not as a symbol, but as an idol, not distinguishing with the wiser priest between the representation and the original, so some of the good people of our own flock may—yes, and do—regard the lines of our fold as the limit of the great body of generous and true believers, and consider that to man the walls of our sectarian Zion is the chief duty of Christian soldiers. We will try to cut down, uproot and destroy all these vile, morbid, sectarian heresies, which do more to retard the coming of the Kingdom of Light than all the powers of t'other Kingdom themselves. Let these sentiments be interwoven in the heart thoughts of our people when we dedicate our new church, and a grand success will attend our labors there."

The society will hold services next Sunday in the beautiful new church at the corner of Fifteenth and Champa streets. The church, though not complete, is even now considered the finest in the city. The spire and auditorium are yet to be finished, which will cost upwards of \$20,000, but it is not intended to do the work at present.

The new pastor, Dr. Alexander Reed, comes from South church, in Brooklyn, and was formerly pastor of Central church, Philadelphia. In both places his congregations were among the largest in the cities, and he will no doubt be a valuable acquisition to the church here, and be a power in every good work in the city.

CHURCH OFFERINGS.

A Stranger and a Layman Looking After Denver's Spiritual Interests.

Denver certainly contains at this time in the person of Mr. Edward Kimball, of Chicago, one of the remarkable men of

the period. Were Mr. Kimball acting in the capacity of proof reader of this article this remark would necessarily be withheld. But as he is not, it is uttered and the reading public will be convinced that we are right when told that Mr. Kimball has succeeded in raising money enough in one day to pay off the debts of two of our largest churches, and in adding enough to their treasury collections to justify them in undertaking enterprises which, though necessary, would doubtless have flagged for months and perhaps years.

It came about so: Mr. Kimball was informed of the condition of the Central Presbyterian and the Congregational church. He is a business man but has taken an active interest in religious affairs within the last few years, never, however, letting these interfere with his business duties. He has been in the city several days but did not become very generally known to our citizens until Sunday.

He was introduced by Dr. Reed, pastor of the Central Presbyterian church at the morning hour of service as a speaker in the interest of the church. As all know this building stands only half completed and it seemed to have gone about as far as any one was able to send it. The walls had been completed and the lecture room thoroughly fitted up. In this, worship was conducted, but the congregation being a large one, the apartment was found to be entirely too small for the requirements. The necessity for a change was seen. Mr. Kimball volunteered his services Sunday morning at 11 o'clock, and at 5 almost the entire amount required, \$30,000, had been subscribed. He labored for six hours and the congregation waited, he and they together, obeying between themselves, Longfellow's injunction to labor and to wait, to a letter. He began by asking for \$2,000 subscriptions several of which were received. He then reduced the amount to \$1,500, then to \$1,000 to \$800, to \$500, to \$100, to \$75, to \$50, to \$25, to \$10, to \$5. Almost everybody subscribed something, and very few left before the final benediction was pronounced. The debt owed by the church was about \$14,000, and it has a surplus of almost that amount with which to continue the work, and, it is hoped, to complete the church. It is useless to say that Mr. Kimball is looked up to with great re-

spect by the church, and that the warmest gratitude is extended to him.

But he did not stop at 5. After taking but a short rest and his supper, he went to the Congregational Church and there put in the evening. He was introduced by Mr. Salter, the pastor, and the same programme was executed with the exception that the amount required was only \$1,200. But he raised this amount, and raised that \$800, the total being \$2,000. Thus he spent eight or nine hours of the day and put two churches on their feet, and sent them forward with a shove that they will feel for years. He raised \$30,000 church money in one day.

Services at the Central Presbyterian Church.

The large auditorium of the Central Presbyterian church was occupied by an audience for the first time Sunday morning. THE TRIBUNE published in its New Year's number an extensive description of this large and elaborately finished structure, an edifice at once an honor to the city and a proud monument to the great cause. A vast congregation assembled for the morning service, which was conducted by the pastor, Dr. Reed, without special reference to the new occupancy. The music, which was very fine, was furnished by a special choir, with Mrs. Cassady as first soprano.

In the evening the church could not seat the immense congregation, one of the largest bodies of people ever assembled for a similar purpose. Most of the city churches held no services in the evening and a number of the clergy were on the platform. The service opened with an anthem by the choir, followed by reading the 173d psalm by Dr. Reed. Reverend Mr. Eads, of the Methodist church, read the lesson from the 12th chapter of John, 19th to 36th verses, and offered a fervent prayer. Dr. Reed then welcomed the audience and all residents and strangers in words showing the gratification it gave him to do so, and spoke of the sacrifices, work and prayer by which the building had been completed. Rev. F. M. Ellis, as announced, delivered the sermon, taking for his text the 12th verse of the thirty-second chapter of John: "And I, if I shall be lifted up, will draw all men unto me." It was a powerful sermon, full of thought, and abounding in beautiful passages and touching incidents—a sermon which appealed at once to intellect and emotion. Throughout the discourse the audience sat in wrapt attention, the highest tribute to the ability of the gifted divine. The meeting closed with singing of the coronation, in which the congregation joined, and the pronouncing of the benediction by Dr. Ellis.

It No Longer is Congregational but Presbyterian.

On the 17th of March the following preamble and resolutions were adopted at a meeting of St. Paul's Congregational Church:

WHEREAS, In the providence of God, on the 9th of April, 1873, it seemed good unto us to covenant and unite ourselves together for the purpose of establishing the St. Paul's Congregational church of Denver, and

WHEREAS, We have not received, thus far, that encouragement and assistance to which we have felt that we were entitled, in extending the work in common with other religious bodies, in this rapidly growing city, and therefore have not formally connected ourselves with the denomination with which we have heretofore been associated, but have waited long and patiently in the midst of great difficulties to see the plain indication of God's providence, and

WHEREAS, From information recently received, we have now become satisfied that there is very little, if any, disposition to assist us adequately in extending the work of our Divine Master in this city, a work in this whole region which has been already too long neglected, despite the repeated entreaties and remonstrances which have been urged in the past, and

WHEREAS, In consequence of this long continued neglect, our Presbyterian brethren have already entered the available fields of labor, and according to the "terms of comity" and Christian honor cannot be intruded upon or interfered with in their earnest and successful work, and

WHEREAS, Instead of being in the minority as they were a few years ago, they have to-day four times the number of churches and a strength four-fold greater than that of the Congregational body, and have thus fairly won the field, and

WHEREAS, In view of these things, and the loud *call* in our day for greater unity of action, and for less of denominationalism among God's people, and for greater economy of expenditure in cultivating the vineyard of the Master, *it now seems* to us that the cause of Evangelical religion and the interests of this particular Church will be best served by connecting ourselves with the Presbyterian body, and by placing ourselves under the care of the Presbytery of Colorado; therefore

Resolved, That we do here and now withdraw our application to the Ame-

rican Home Missionary Society for aid in the support of the Gospel in connection with this church, and desire that from this time forth that the same shall be null and void.

Resolved, That we do hereby adopt the Confession of Faith, Form of Government and Discipline of the Presbyterian Church of the United States of America

Resolved, That our name shall be the St. Paul's Presbyterian Church of Denver, Colorado.

Resolved, That we do hereby request the Presbytery of Colorado to take us under their care.

Resolved, That we hold a meeting of this church and congregation on Friday evening, March 12, 1875, in the vestry parlors of this church, for the purpose of electing Ruling Elders and a Board of Trustees, and transacting such other business as is necessitated by this change in our relations.

Resolved, That we hereby invite Rev. Willis Lord, D.D., Rev. Sheldon Jackson, D.D., Rev. Lewis Hamilton and Rev. C. W. Hawley to attend said meeting, and assist us with their counsels.

In accordance with the wishes of this church, the Presbytery of Colorado met in St. Paul's Church on Thursday last, and received into full fellowship in the Presbytery of Colorado, this church and its pastor, Rev. T. E. Bliss.

Synod.

The Presbyterians of Colorado, Montana, Wyoming and New Mexico in Conference.

The Synod of Colorado, consisting of the Presbyteries of Colorado, Santa Fé, Wyoming, and Montana, met in the Presbyterian Church on 17th street in this city at 7:30 o'clock last evening, in pursuance to a call of the Moderator, Rev. Lewis Hamilton—the Synod having failed, for want of a quorum, to meet on its adjournment.

The session was opened with a sermon by the Moderator, his text being from Acts, 10th chapter, 34th and 35th verses.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

But in every nation he that feareth him, and worketh righteousness, is accepted with him.

After the sermon the Moderator offered prayer, and presided during the constituting of the Synod. The roll was then made out, and is as follows

PRESBYTERY OF COLORADO.

Elders—J W Blackburn, W F McClellan, Denver.

Ministers—Lewis Hamilton, Black Hawk; R G Thompson, Greeley; Sheldon Jackson, 17th street, Denver; E P Wells, 15th street, Denver; R L Stewart, Golden; H B Gage, Central; D F Finks, Fairplay; W P Teitsworth, Longmont; J E Anderson, Boulder; C Van Der Veen, Cañon.

PRESBYTERY OF SANTA FE.

John A Annin, Las Vegas.

PRESBYTERY OF WYOMING.

Josiah Welch, Salt Lake; J F Stewart, Evans; J P Schell, Alta; Wm B Reed, Evanston; Samuel Gillespie, Cheyenne.

The Rev. Josiah Welch, President of the Wyoming Presbytery, was elected Moderator, and the Rev. R L Stewart, temporary Clerk.

The minutes of the last meeting were read and approved.

Rev. E P Wells and J W Blackburn were appointed a committee on devotional exercises.

The following standing committees were also appointed by the Moderator:

Bills and Overtures—E P Wells, J A Annin, J W Blackburn.

Judiciary—R G Thompson, J F Stewart, Dr. W F McClellan.

On motion a committee on mileage was appointed to consider and digest a plan for the consideration of the Synod. Revs. S. Jackson, J. A. Annin, J. Welch, and J. W. Blackburn were selected as such committee.

The following committee on minutes and briefs was appointed: Colorado Presbytery—Revs. J. A. Annin and J. F. Stewart; Wyoming Presbytery—Revs. S. Jackson and J. W. Blackburn.

The committee on devotional exercises here reported the following order of exercises, which was adopted:

1. That Devotional Exercises be held from 9 to 9:30 o'clock, a. m., each day while the Synod is in session.

2. That a sermon be preached in the Church on Wednesday evening at 7:30 o'clock, by Rev. Josiah Welch, assisted by Rev. C Van Der Veen. The

Synod then adjourned until 9 o'clock this morning.

THIS MORNING'S SESSION.

The Synod met pursuant to adjournment, and engaged for one half hour in devotional exercises, after which the minutes of the Tuesday's session were read and approved.

On motion, the names of Rev. Wm. C. Reed and Samuel Gillespie were enrolled as members of the Synod.

R. H. B. Gage was then elected as an additional clerk.

The Judicial Committee reported that, in the case of the appeal of the Rev. Thomas Cooper from the action of the Presbytery of Wyoming, they had examined the case and found that his appeal is not in order. They therefore recommended that his appeal be dismissed, because appeals lie only in judicial cases. The report was received and adopted.

A paper purporting to be a complaint of Rev. Thos. Cooper, in regard to the above-mentioned action of the Presbytery of Wyoming, was presented by Rev. E. P. Wells on behalf of Mr. Cooper. A question of order in regard to the constitutionality of such action was raised, and it was decided out of order by the Moderator.

Rev L B Reed, of the U P Synod of Pittsburgh, and Rev J L Gage, of the Synod of Cincinnati, were made corresponding members.

A recess was then taken until 2 o'clock this afternoon.

ANOTHER man as marked in his way and whose influence will not be less lasting than an Emperor's visited our city last week, Rev. Sheldon Jackson, D. D. A small, compact, well-knit, sinewy, sanguine, sun-burnt, young man, we are surprised to find in such a form the great religious explorer and founder of churches all over Central, Western United States. We had the pleasure of sitting in conversation with him and our own District Missionary, Rev. Thomas Fraser, who has been doing similar work on all the vast range of this Western Coast from Puget Sound to San Diego. Some of our Eastern brethren are opposed to this system of

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District Supervision. Those of us familiar with these vast spiritual wastes are perfectly aware that there is no other possible means of establishing Mission work over them. No man can engage in that war at his own hazard and expense. No pastor can go out of his field, hundreds of miles and give the labor and time needful to work up these new churches. In California we were for a long period without such labor. Fields lost to us, churches actually built by us and then disposed of or turned over to other denominations attest the result. In another column is shown what seven years of District Missionary labor have done.

REV. SHELDON JACKSON, D. D., District Missionary of Colorado and the adjoining Territories, visited our city last week, *en route* from Arizona to Denver. He is in excellent health, with courage unabated, and energy unimpaired. The great advance of our church in all these Western States and Territories is due, under God, to the self denying work of our missionaries, of whom the district ones are the foremost.

THE COLORADO PRESBYTERY.

Its Deliberation in this City—Large Attendance and Harmonious Sessions—The Proceedings in Detail.

THE Presbytery of Colorado met, according to adjournment, at 9 o'clock yesterday morning. The first half hour was spent in devotional exercises. The services were led by Rev. H. B. Gage.

At the conclusion of the devotional exercises, Rev. Wm. E. Hamilton, moderator, took the chair, and the Presbytery was open for business. The letters of Rev. Delos E. Finks, and Rev. E. F. Robb, from the Presbytery of Cayuga; Rev. Joseph Patterson, from the Presbytery of Steubenville, and Rev. Sheldon Jackson, of the Presbtery of Montana, were presented. The letters being in order, the persons were received and their names enrolled.

The minutes of the previous meeting were read, and, upon motion, were approved; and the minutes of the Friday evening meeting were read and adopted.

A communication from the committee on benevolence and finance was received and referred to the appropriate committee.

A communication was received from the Women's Board of Foreign Missions, at Chicago, and was placed on the docket. A communication was also received from the Ladies' Board of Home Missions and was placed on the docket.

Rev. Wm. E. Honeyman presented a letter from the Presbytery of Winona, and asked to be received into this Presbytery. The letter being in order, Mr. Honeyman was received and enrolled.

The Rev. Geo. L. Spinning, of the Presbytery of Winnebago, and Rev. Wm. B. Truax, of the Presbytery of Chicago, were invited to sit as corresponding members.

The Rev. Sheldon Jackson reported the organization of a Presbyterian church, of 12 members, at Trinidad, Colorado, Messrs. W. S. Phillips and A. G. Stark, ruling elders. Upon request of the church, they were received into the Presbytery.

Calls from the churches of Boulder and Caribou were presented for the pastoral services of Mr. J. E. Anderson. Upon a motion the calls were placed in his hands. Mr. Anderson signified his acceptance of the call from Boulder and his willingness to continue to supply Caribou.

The Rev. R. G. Thompson, Rev. D. H. Mitchell, and Elder Rosenkrans, were appointed a committee to make arrangements for Mr. Anderson's ordination and installation.

The Rev. Mr. Jerome, pastor of the Congregational church in Central, was invited to sit as corresponding member.

The Rev. Sheldon Jackson reported the decease of Rev. Ellis W. Lamb, and Rev. J. Sanford Smith, since the last meeting of the Presbytery, and, after a few remarks, presented the following papers, which were unanimously adopted:

Whereas, The late Rev. Ellis W. Lamb, though not a member of this Presbytery, was yet serving the church at Longmont at the time of his death ;

Resolved, That it is eminently fitting that we should record, in our minutes, the high estimate we had formed of his talents, the christian graces by which his life was adorned, and his eminent qualifications for a successful minister ;

Resolved, That we extend our most cordial sympathy to the friends of the deceased, and that the clerk forward them a copy of this action, and furnish a copy to the *Rocky Mountain Presbyterian* ;

Whereas, God in His All-wise Providence, as the sovereign disposer of all events, has entered this Presbytery and removed from us Rev. J. Sanford Smith, pastor of the Presbyterian church of Golden ; Therefore

Resolved, That this Presbytery enter upon their records their expression of sorrow, that they shall no longer enjoy his judicious counsels and wise decision, which made him so valuable a Presbyter, nor his spiritual conversation, which made him so greatly beloved ;

Resolved, That we tender our cordial sympathy to the widow and children in this hour of their sorrow ; to the church at Golden, deprived of so efficient a pastor, and to all who in any way came under his pastoral supervision ;

Resolved, That a copy of the foregoing resolutions be sent to the bereaved family and published in the *Rocky Mountain Presbyterian*.

The church at Caribou was recommended to the Board of Home Missions for assistance, in support of Rev. J. D. Bell, to the amount of \$800. Labran and Wet Mountain Valley were added to his field of labor.

Various papers being presented on the benevolent work of the church, Messrs. Brown, Thompson, Jackson, Wells, Rice and Charles were appointed a special committee, to whom all these papers were reported.

The First Presbyterian church of Denver, (17th street), was chosen as the place of the annual spring meeting.

The Rev. R. G. Thompson was appointed chairman of the fund for disabled ministers, in the place of Rev. A. R. Day, removed.

The following is a full roll of the Presbytery :

Rev. Wm. T. Brown, Rev. Lewis Hamilton, Rev. E. P. Wells, Rev. Sheldon Jackson, Denver ; Rev. H. B. Gage, Colorado Springs ; Rev. J. G. Lowrie, Central ; Rev. Wm. E. Hamilton, Pueb-

lo ; Rev. R. G. Thompson, Greeley ; Rev. D. H. Mitchell, Georgetown ; Rev. George Rice, Idaho Springs ; Rev. Joseph Patterson, Ft. Collins ; Rev. J. D. Bell, Cañon City ; Rev. D. E. Finks, Fair Play ; Rev. Wm. E. Honeyman, Longmont ; Rev. J. S. Anderson, Boulder ; Elder J. W. Blackburn, 1st Presbyterian church, Denver (17th street) ; J. Q. Charles, 1st Presbyterian church, Denver (15th street) ; H. B. Rosenkrans, Boulder ; Robert W. Meade, Black Hawk ; Charles Berry, Central ; W. A. Ross, Idaho Springs ; Wm. Bernent, Georgetown ; Wm. Scott, Caribou.

Upon a motion it was resolved that hereafter the meeting of the Presbytery should commence on Thursday evening, and that preaching shall be had on each afternoon and evening during the sessions.

Messrs. Jackson, Honeyman and Rosenkrans were appointed a committee on the minutes of the general assembly, when a recess was taken until 2 o'clock.

The afternoon session, which commenced at 2 o'clock, was called to order by the moderator.

A committee reported that the services of ordination and installation of Mr. J. E. Anderson should be held at Boulder on October 19th, when Rev. Sheldon Jackson will preside, propose the constitutional questions, and deliver the charge to the pastor, and when Rev. E. P. Wells will preach the sermon, and Rev. J. G. Lowrie deliver the charge to the people. The report was adopted.

The Rev. W. Y. Brown, of the committee on benevolent operations, reported a set of resolutions, wherein the churches were enjoined to take up the regular collections for benevolent objects, as recommended by the general assembly, and the formation, in each and all of the churches, of Ladies' Home Missionary Societies, auxiliary to the Board of Home Missions, was warmly recommended. The resolutions were passed.

The Presbytery, in a series of resolutions, reported by the proper committee, expressed its surprise regarding what is called the "budget," as adopted by the last general assembly, respecting the relative amounts allowed to Boards of

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Home and Foreign Missions. The resolutions assume that injustice has been done the Home Missionary cause by underating the relative amount to be given to it. The friends of Christ were earnestly entreated to make a special effort for the Home Board during the present year, in order to avert the dangers threatening the missionaries in the frontier settlements. The hope was earnestly expressed that the churches might hereafter be left free to determine the amount of the offerings to each Board.

The Rev. W. Y. Brown, pastor of the First Presbyterian church (Seventeenth street) of Denver, asked the Presbytery to dissolve his pastoral relation, to take effect December 1st, 1873. Judge Blackburn presented a paper, which had been adopted by the church, expressing the grateful appreciation of the congregation for the pastor's unwearied labors during three years, in which time 149 persons had been added to the membership of the church. His success in securing a valuable property and an elegant chapel was duly acknowledged. The paper bore testimony to Mr. Brown's zeal and efficiency in the ministry. The relation was dissolved.

The Presbytery, in a resolution reported by Rev. D. H. Mitchell, and which was adopted, recorded its high appreciation of the important work which had been accomplished by Brother Brown.

The churches of Boulder, Middle Boulder and Caribou were recommended to the Board of Home Missions for an allowance of \$700.00 toward the support of Rev. J. E. Anderson.

The Presbyterian standing committee on Home Missions was instructed to keep record of all actions and report the same to the Presbytery.

For defraying expenses of delegates to the Synod, churches were directed to take up an annual collection.

It was resolved that all applications for recommendations to the Board of Home Missions shall be committed to a special committee, and, if in order, be voted on by ballot.

The Presbyterian church of Central, Rev. J. G. Lowrie pastor, was warmly commended to the Presbytery and the benefactions of the church at large for

assistance in the payment of their debt.

A committee, consisting of Reverends Thompson, Wells and Hamilton, was appointed to draft resolutions, for presentation to the Legislature, asking for a change in the marriage laws.

It was decided that the next meeting of the Presbytery shall be held in Boulder, on October 18th, 1873.

The closing session last evening passed off very pleasantly.

The widow of the late Rev. J. Sanford Smith was recommended for an allowance of \$400.00; a committee was named to supply a minister for the First Presbyterian church in Denver; a paper was presented, by Rev. J. G. Lowrie, recommending Rev. J. Sheldon Jackson's reappointment for another year to the superintendency of missions; and a vote of thanks was extended to the Presbyterian ladies of Golden for floral gifts, to the Central and Black Hawk people for hospitalities, to the REGISTER for its complete report of the proceedings, and to the Colorado Central and other railroads for reduced rates of fare.

The minutes having been read, corrected and approved, the Presbytery adjourned, with singing, prayer, and the Apostolic benediction.

COLORADO PRESBYTERY. — (1876)

This presbytery convened at Longmont last week Friday, Nov. 17th, at 7:30 p. m. The moderator being absent, Rev. Lewis Hamilton, of Denver, was called to the chair.

In accordance with the request of the presbytery, Rev. Sheldon Jackson, D. D., presented a review of his work, embodying personal reminiscences, etc., in the mission territories for the past seven years. This sketch was exceedingly interesting, and will shortly be published in whole or in part.

After the sermon, the presbytery was constituted by prayer, and proceeded to the transaction of business. Most of the churches in middle and

northern Colorado were represented by ministers and elders

The organization of a church at Lake City was reported; also, the erection of a house of worship, which was dedicated on the 15th. This church was duly received and enrolled among the churches of the presbytery.

Rev. C. W. Hawley was dismissed to Hampshire East association.

Very appropriate resolutions, dedicated to the memory of the late Dr. Thackery, of the 17th street church of Denver, were adopted, and a copy transmitted to the family as well as placed upon the record of the presbytery.

The following resolution was adopted:

Resolved, That this presbytery would take this occasion to express anew its entire confidence in our synodical missionary, Rev. Sheldon Jackson, D. D., and to commend him to the favorable consideration of all God's people, wherever his duties may call him; and we would especially request of our own home missionary society that he be cont'd in his present exceedingly important and useful position.

A preamble and resolutions respecting the Presbyterian educational institution of this state were adopted. The substance of these are summed up in the two following paragraphs quoted:

WHEREAS, Some years since provisions were made—in the granting of certain lands in the vicinity of Evans, Weld county, Colorado—within the limits of this presbytery, with the view of founding such an institution of learning—which lands are still held for this purpose, and which, with proper management will, it is believed, afford no inconsiderable revenue for the object sought—therefore, be it

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Resolved, That a committee of three be appointed at this meeting to take this whole matter into consideration—with power to act so far as may appear necessary—and that they report at the next regular meeting of this presbytery.

The committee appointed were Rev. T. E. Bliss, S. B. Hardy and Rice Morgan.

Rev. Sheldon Jackson, D. D., presented a report of the missionary work done in the presbytery the past year, which was received and adopted. From this report we glean some very interesting points, as follows:

Rev. W. E. Hamilton labors at the churches of Laramie and Rawlins, every alternate Sabbath, a distance of

200 miles apart on the Union Pacific railroad.

The Presbyterian church at Cheyenne has more than doubled its membership, and is now the leading church of the place. Rev. J. T. Cowhick, the pastor in charge, has made a successful trip to the Black Hills, being the second protestant minister to carry the gospel to that region, the Methodist local preacher that preceded him having been shot and scalped while on his way to a preaching appointment.

The Presbyterian denomination at Ft. Collins has commenced the erection of a house of worship.

The most solid Presbyterian population in Colorado is at Evans.

In Boulder a new house of worship for the church is being erected.

Mr. Jackson, in his missionary work the past year, has traveled 31,666 miles, and has made 127 addresses in eastern cities on the subject, "Home Missionaries." He has established a successful mission among a remnant of the Aztec Indians, and has fulfilled much other important work in

114 the cause, preaching nearly every Sabbath and oftentimes during the week.

Services were held on each evening the presbytery was in session, and also on Sabbath. They were well attended, and much interest was manifested. On Sabbath morning the beautiful church erected at Longmont was dedicated to the service of God. The church was crowded, and after the dedication sermon by Rev. T. E. Bliss, of Denver, a statement was read which showed a debt of \$600.90. A brief appeal was made to the audience on behalf of the feeble church by Rev. R. L. Stewart, after which the whole amount and a slight balance was pledged on the spot. The congregation arose and then sang, "Praise God from Whom all Blessings Flow." After this the church was dedicated free of debt. A very interesting communion service was held in the evening.

Considerable business of a routine nature was transacted, which is not of special interest to the public.

Presbytery adjourned Monday at 12:30 to meet at Colorado Springs on the 15th of May, 1877.

Saturday was filled up mostly with the regular routine business. The forty churches and missions within the bounds of this Presbytery require no little care and attention. The reports of the different standing committees presented a deeply interesting and encouraging state of affairs, and gave promise of better things to come.

The regular hour of Sabbath morning worship was assigned for the dedication of the new church at Longmont. The preacher was Rev. T. E. Bliss, of St. Paul's Presbyterian church, of this city, who took for his text, Haggai, 2:7—"And I will fill this house with my glory, saith the Lord of Hosts." The house was crowded, and the hearers followed the discourse with earnest attention to the close. Previous to the dedicatory prayer by Rev. Mr. Monfort, of Pueblo, a collection was taken and pledges given to the

amount of something over six hundred dollars. This cleared off all the indebtedness, and the offering to the Lord was joyful and without any reservation. Not the least pleasing feature of this service was the union of all the people of the place, and the presence and participation of the Congregational pastor, Rev. Mr. Holbrook, in the services.

The Sabbath school too had its good time, and Rev. Mr. Monfort spoke of his own recent loss and wandering upon the prairie—from which he escaped after many perils—only of his knowledge of a certain star which guided him safely to his home. From this he made the application, that the Star of Bethlehem could guide them all safely to the desired haven.

The communion season in the afternoon was attended with the baptism of four small children, who, with their parents were commended to the tender mercies of a covenant-keeping God.

In the evening Rev. Mr. Stewart, of Golden, preached to a full house from the text: "Ye shall seek Me and find Me when ye shall search for Me with all your hearts." The impression made was most satisfactory.

Monday morning again found the association hard at work. A very tender memorial of the late Dr. Thacker, a faithful office-bearer in the Seventeenth Street Presbyterian church, was adopted, to be spread upon the records, and forwarded to his family.

A preamble and resolutions were adopted relative to the founding of a collegiate institution at Evans, for which valuable endowments of land have already been made, and a committee was appointed to attend to this matter, and report at the next meeting of the Presbytery. Mention can be made in an article like this, of only a part of the interesting and important matters which were presented at this meeting.

All seemed to feel, at parting, that it had been good to be there, that it had been one of the best meetings of the kind that they had ever attended. Not a jar nor a discord took place in all the deliberation of the body. The good people of Longmont seemed to enjoy it as well. The members left them with sincere thanks.

The Presbytery of Colorado met in Golden September 24th, and its sessions were opened with a sermon by the Rev. C. W. Hawley of Denver. The Rev. R. G. Thomp-

son was elected Moderator, and Rev. J. C. Anderson, Temporary Clerk. The Rev. Willis Lord, D.D., was received from the Presbytery of Chicago, and the Rev. Messrs. Joseph Patterson and William B. Reed were dismissed respectively to presbyteries in Nebraska and Pennsylvania. Among other things, the subject of Revivals of Religion was discussed. One evening session was entirely devoted to it. Interesting addresses were made by Rev. Messrs. Bliss and Anderson, and by Rev. Robert McMillan of New Castle, Pa., who was present as a corresponding member. The sacrament of the Lord's Supper was administered on the Sabbath, and was an occasion of deep and solemn interest. A resolution was adopted recommending the reappointment of the Rev. Sheldon Jackson, D.D., as Superintendent of Home Missions. Against this a protest was offered. In the opinion of some of the ministers, and many among the laity, his services are not needed in Colorado and Wyoming; and they believe his usefulness is greatly impaired by the general injudiciousness of his course. A paper is being signed to that effect by members of the churches. Two new churches have been organized the last six months. There is now a Presbyterian church in all the principal points within the bounds of Presbytery, which covers all Colorado and the greater part of Wyoming. Any new churches must be among the little knots of miners in the gulches in the mountains, or scattered hamlets on the plains, and of course must be small, and perhaps evanescent in their existence. Dr. Willis Lord is delivering a course of lectures on the Darwinian, Huxlian, Spencerian and other infidel thieves, entitled, "Studies in the Book of Genesis," which is attracting much attention in Denver, and is attended by many who happen to be in the city from other cities and towns in the Territory. The lectures are doing great good. On the whole, there is a very encouraging advance in the cause of Presbyterianism. It is doing an important work for Christ in this interesting and newly developed portion of the land.

The Fall meeting of the Presbytery
 was held in the Church of
PRESBYTERIAL PROCEEDINGS.

COLORADO.

This Presbytery met in the Presbyterian church of Georgetown and was opened with a sermon by Mr. J. P. Egbert, of Central. In order to reach this mountain city we were obliged to "stage it" for twenty miles up the valley of Clear Creek, after leaving Floyd Hill on the Colorado Central. Notwithstanding the length of the journey and the expense incidental to

such a trip, there were present fifteen ministers and six elders, representing a stretch of territory from Cheyenne on the U. P. R. R. to Del Norte, three hundred miles below Denver on the south. Rev. John Wilson was received from the Presbytery of Iowa City, and having signified his acceptance of a call from the church of Georgetown arrangements were made for his installation at an early day. Calls were received also from the churches of Cheyenne and Del Norte for the pastoral services of Revs. J. Y. Cowhick and A. M. Darley, and arrangements were made for the installation of the latter at Del Norte. The overture of the General Assembly was answered in the negative by unanimous vote of the Presbytery. The following are the commissioners to the General Assembly: Rev. John E. Anderson and elder R. B. Lockwood. Messrs. Geo. N. Smith, a licentiate of the Presbytery of Geneva, and J. P. Egbert of Central, were received under the care of Presbytery, and after the usual examinations were ordained as evangelists. A committee consisting of Revs. Wm. E. Teitsworth, R. L. Stewart and Sheldon Jackson, D.D., were appointed to visit Erie, Colorado, and if the way be clear to organize a church at that place. Rev. C. W. Hawley declined a call to the Seventeenth Street church, Denver. Longmont was selected as the place for the next regular meeting.

R. L. STEWART, S. C.

HOME MISSIONS.

We publish an appeal from Rev. Sheldon Jackson, Superintendent of Home Missions in the Territories. The brethren in behalf of whom he appeals have our confidence and sympathies. We have been, in our ministry, upon the roll of Home Missionaries. The people in destitute home fields in the West and in the older States should realize the fact that they are called upon to utilize all of their resources. They that help themselves others will help. Self-sustaining churches should do the same. We notice that in several of our cities the elders are getting together in prayer meetings. We hope that "deacons" also will be added to the meetings, and that in these the great interests of the Church in its practical life will be discussed. We trust, also, that the ladies of the Church will get together, and that their resources shall be so developed as to show practical results. Our General Assembly has advised such a course. With the forces of the Church organized and utilized, these appeals for aid met, will be followed by others. One duty discharged, others follow. 'Tis thus the Kingdom of God is set up and carried on in the world. We need not weary of appeals. Some do this when their faith fails them. These answered others come.

Thus our Master did His work, and thus His disciples must do theirs. Is it not possible that all of our churches can be induced to respect the injunction of the General Assembly about collections? In that case these extraordinary appeals would be unnecessary.

POPULATION.

The population of Colorado is of a higher order for intelligence, industry, and energy than any new settlement I have ever found. I have often taken a general glance at the faces of passengers in the cars, and it is a rare thing to see a countenance indicating baseness or stolidity. Where there is so much intellectual force, there is danger of men drifting into some of the many phases of infidelity; and where the pursuit of wealth is so peculiar, utter worldliness is apt to prevail. Since I have been here, I have often thought of Bunyan's silver mine, and of the need there is of faithful guides to keep pilgrims in the right way. Silver mines are good things in themselves; but among them is the very place where the Church ought to send her strongest and most gifted men. Weak men can do nothing among such a people as this. Rev. Sheldon Jackson is here, a kind of apostle among the Presbyterian churches of Colorado, a man who seems to have been sent by the Lord himself to this great field. Dr. Lord, now of Denver, formerly President of the University at Wooster, Ohio, is also a man of great power and influence. He came for his health, recovered it, and now the people to whom he ministers won't let him go away. My impression is that it would be unsafe for him to return. I have met him, and was greatly pleased with him. Rev. H. B. Gage, of Central City is an able and energetic man, and so is Rev. J. G. Lowrie, of this place. Both are doing well. I might speak of others, but let this suffice for this time.

ANOTHER STATE.

In 1876 Colorado will become one of the great sisterhood of States, and, like California, it will very soon hold a high and commanding position—great in wealth, great in intellectual force, and great in influence.

My address all Summer will be, Colorado Springs.

June 19, 1875.

Doniah Copley

Last Sunday's Services at Longmont.

Last Sabbath was a notable day in Longmont. Notwithstanding the snow storm that was raging, the Presbyterian church was crowded to witness the solemn and impressive services connected with the ordination to the ministry and the installation as pastor of Edward M. Deems, son of Dr. Deems, of "The Church of the Stranger", New York City.

The introductory services were conducted by Messrs, Sheldon Jackson and John G. Reed, after which an able and instructive sermon was preached by Rev. John G. Reed, "the boy preacher," of Boulder. Taking for his text the thirty-seventh verse of the thirteenth chapter of Mark, he unfolded in a striking manner the nature and field of Christian watchfulness; the necessity of both wakefulness and vigilance; and the points to be guarded and the dangers to be guarded against.

The sermon ended, Rev. R. L. Stewart of Golden, moderator of the Presbytery, after reciting a history of the official steps that had been taken preparatory to the setting apart of Mr. Deems to the full work of the ministry, proposed to the candidate and afterwards to the church, the constitution questions according to the forms and usages of the Presbyterian denomination. The questions being answered in the affirmative, the candidate kneeling before the pulpit, the ministers of the Presbytery gathered in a circle about him. Rev. R. L. Stewart led in the ordaining prayer and the solemn laying on of the hands of the Presbytery.

After this was given the right hand of fellowship on the part of the several ministers present. An appropriate and impressive charge was then given to the newly made pastor by Rev. R. L. Stewart, followed by a charge to the people by Rev. Dr. Sheldon Jackson.

Upon the completion of the service the congregation came eagerly forward to the pulpit to shake hands with their pastor.

Mr. Deems has won a large place in the affections of his people, and enters upon his pastoral work with every prospect of great success.

Rev. Sheldon Jackson, editor of the *Presbyterian*, and Superintendent of Missions for the Rocky Mountain Territories, was in Saguache on Monday of this week and preached in the court house in the evening. The Doctor is a man of marked ability and an earnest, industrious worker. He was very much surprised at our rapid growth, and seemed favorably impressed with the town and

its surroundings.

REV. JOHN L. GAGE, pastor of the church at Trinidad, Col., has been, for some weeks, in this region, and has addressed several of our congregations and Sabbath-schools on the subject of Home Mission life. His field is a most interesting one. Trinidad is the important point in Southern Colorado. It has, perhaps, two thousand population, and is growing. Bro. Gage gives an interesting account of the customs and habits of the Mexicans with whom his work brings him in contact, and of the difficulties and successes of missionary labor.

REV. SHELDON JACKSON, D. D.—We are glad to see that Dr. Jackson, Editor of the *Rocky Mountain Presbyterian*, and Superintendent of Home Missions in the West, is duly appreciated at home. The *Colorado Farmer* says of him: "Few men have the nerve to undergo the hardships, trials and deprivations of a frontier life. Gradually, yet efficiently, he is laboring day and night, with the pen and the living voice, to elevate our beloved Rocky Mountain region."

A Two Thousand Mile Trip.

Rev. Sheldon Jackson, D. D., of this city, has just returned from a missionary tour of two thousand miles through New Mexico. He says the recent rains extended all over that country, producing a luxuriant crop of gramma grass. Wheat and corn were looking finely, with a large breadth sown and planted. Peaches were injured by the late frosts, but the grape yield promises to be unusually heavy.

Presbyterian Home Missions.

The only Illustrated Home Mission Paper in the United States.

To pray more intelligently, and labor more earnestly for the conversion of our whole land, to keep informed of the progress of the work, and sustain a Home Mission paper, subscribe for the

ROCKY MOUNTAIN PRESBYTERIAN,

\$1 a year, 25 copies for \$12.

Address

Rev. SHELDON JACKSON,
Denver, Colorado.

Third Toast—The Press of Denver. The earliest NEWS is *Herald-ed* to the *Farmer* and *Agriculturist*, and the *Times* get out of joint and tight when the *Transcript* of a *Democrat* is *Mirror-ed* before the *Tribune* of the people as a *Presbyterian*. Response by Wm. N. Byers, of THE NEWS.

PRESBYTERIANS, ATTENTION!—In Colorado and the adjoining Territories are many, who in the east, were associated with some one of the Presbyterian Churches, either as members of the church or of the congregation. All such will hear of something to their advantage, by sending their Name, Postoffice Address, and the name of the church which they formerly attended, to Rev. Sheldon Jackson, Denver, Colorado.

The first presbyterian church of Del Norte was organized last Sabbath morning, in the old postoffice building, on Columbia Avenue by the election of Messrs. W. H. Rogers, Stanley Larson, and Chas. H. Green as elders, and T. A. Wilson as deacon of the church.

The church begins with eleven members, with a prospect of speedy increase to double its present membership.

As soon as the church secures a stated place of meeting, it will organize a Sabbath school and Wednesday evening prayer meeting.

Rev. Sheldon Jackson, D. D., and Rev. Alex. M. Darley were the committee of the presbytery of Colorado who organized the church. Mr. Darley will reside at Del Norte and supply the pulpit every other Sabbath.

We are glad of this organization in our midst, and hope that presbyterians in the east who read the *PROSPECTOR* will take note of this organization, as we have no doubt it will be another powerful inducement to them to settle in our enterprising city.

Mr. J. E. Scarff and Miss E. L.

We received a pleasant call yesterday from Rev. A. M. Darley, of the Presbyterian church, who has been assigned to missionary work in the San Luis valley and San Juan mines. He went from here to Del Norte, but will return on Tuesday next and remain several days

for the purpose of becoming acquainted with our citizens and ascertaining what can be done in the way of erecting a church in our town. We found him a very pleasant gentleman and one who seems to have his whole heart in the work. We wish he may find the field a pleasant one to labor in, and the harvest abundant. Dr. Jackson, editor of the *Presbyterian*, will visit Saguache in company with Mr. Darley, next week, and we hope he may be favorably impressed with our young and enterprising town.

The Presbyterian Church in the San Luis Valley.

As the Presbyterian church of Del Norte has just held its first annual meeting, it is a fit time to present our readers with a sketch of this very successful enterprise. It will enable our christian readers in the States to appreciate the growth of our good city in religious privileges. A history of the Methodist church was presented last week. Rev. A. M. Darley came into the valley on the first day of April last year. He arrived in Del Norte on the third of that month. Preached the first Presbyterian sermon ever delivered this side of the Sangre de Cristo range, in the old post office building the next morning. He visited about one hundred families in the city that week and secured the names of eleven persons willing to unite in the organization of a Presbyterian church. Rev. Sheldon Jackson D. D. Supt. of Presbyterian Mission of the Rocky Mountain Territories, having arrived on the 9th of April. He and Mr. Darley, as a committee of the Presbytery of Colorado on the 11th of April, organized the first Presbyterian church of Del Norte, by the election and ordination of W. H. Rogers, Charles H. Green and Stanley Larson, as ruling elders, and T. A. Wilson as deacon.

The church has since added twenty-one members to the original eleven, and now numbers thirty-one. Mr. Darley has charge of the Presbyterian

interests in the San Luis valley, and San Juan mines, but has been compelled by Providential influence to confine his labors mostly to Del Norte, as his church has just chosen him to the pastorate, and has asked for at least three-fourths of his time, his field will hereafter be chiefly Del Norte and Saguache, and their outlying stations.

The pastor and church have been actively at work the past year, and have secured for the city over \$1,000 worth of books and magazines, and have organized the San Juan Library Association, with its excellent Library and Reading Room, to the furnishing of the latter of which Elder Larson made the munificent gift of \$135.

The Literary Sociables of this church have been, and are one of the delight of this winter.

Their Bible School has had a membership of 210 in its six months of existence of which the infant class under the charge of Mrs. Darley, has numbered 81. Mrs. Darley is the first preachers wife resident in this valley. The school has distributed 2500 papers for adults and children. It has now a valuable library of 320 volumes. There has been expended on the school over \$200.

The church has secured a fine \$300 Watiers orchestral organ, and have advanced well in its payment, by means of money secured in their Sociables.

The session design issuing the Del Norte *Presbyter* this month. An annual paper to contain the reports of the last year, the rules of the church &c. The total receipts of the past year for Bible School, the church Boards, the poor, the organ, the contingent expense and salary are \$1600.20.

Through the liberality of Chas. W. Tankersley Esq., they have a finely situated church lot on Columbia avenue, on which they propose to erect a handsome church this year, and towards which through the gift of J. J. Crooke Esq. and others they have already several hundred dollars. They at present worship in the Court House.

The rapid growth of this church, its diligent labor, and public spirit speak well for its future, and Del Norte's high character as a religious community.

R.

J. R. M.

PREACHER WANTED.

The First Presbyterian Church of Lake City, Colorado, was organized June 18, 1876, with fifteen members. Three have since been added. It is the first church, Protestant or Papal, on the Pacific Slope in the Southwest Colorado. It has the best assurance of a rapid growth. It has adopted liberal rules of finance and beneficence. It is well officered. Its church building, 24x40, will be dedicated free of debt in about sixty days. The church wants a pastor immediately. He will get a good missionary support. Lake City is a little over a year old, substantially built, and has about seven hundred of a population, which is likely to be doubled next year. It is on the Lake Fork of the Gunnison River and Henson Creek, in the center of Telluric silver district, of the San Juan country. It nestles at the foot of peaks 1,800 feet higher than its level, which is about 8,500 feet above the sea, and is 170 miles from the terminus of the nearest railroad, at which the writer will meet any missionary and carry him free of charge to the church. The climate is fine, and snow seldom gets more than eighteen inches deep in town, and lasts only three months. At present there can be made two out-stations, and shortly two more, all within thirty miles of town, and no nearer heaven than 10,500 feet above the sea. Out-station work is mostly or altogether in the summer. Fine trout fishing on "blue Monday." Any candidate with "feet shod with preparation of peace" for the mountains, can address Rev. Alex. M. Darley, Del Norte, Rio Grande Co., Colorado.

Notice to Presbyterians.

I would respectfully announce to any and all Presbyterians residing, arriving, or visiting in the counties of Saguache, Hinsdale, La Plata, Rio Grande, Conejos and Costilla, that I have been commissioned by the Presbytery of Colorado to the charge of our church interests in the San Luis valley and San Juan mines, and that I am very anxious to be placed in immediate communication with our "brethren scattered abroad" in these counties.

Those immediately around Del Norte, Loma, Saguache, Lake City and Silverton I especially desire to hear from. I shall be glad to hear of any anywhere, and will visit any one in these six counties, no matter how distant, who will communicate with me. It is the purpose of Presbytery to organize Presbyterian churches in all the principal towns and neighborhoods at an early day, and we earnestly exhort all who have not their letters with them to secure them early, and to notify me of their reception. Address me at Del Norte, Colorado. I shall be further happy to assist in the organization of Sabbath schools in any neighborhood, and to help secure libraries, papers, etc., for them. Hoping soon to hear from many of you, I remain,

Fraternally yours,

ALEX. M. DARLEY.

The New Church.

Monday morning last Rev. Darley commenced work on the new Presbyterian church and has been pushing work right along as fast as circumstances would allow. The building is to be on the corner of Fifth Street and Sixth Avenue, a very desirable and convenient location. It will be 24X40 feet in size, with a 14 foot arched ceiling. Will be weather boarded outside and neatly painted. Inside it will be wainscoted all round about four or five feet high, and the remainder of the walls and ceiling plastered. It will be comfortably seated, neatly painted and varnished, and entirely completed before any service is allowed in it.

Over eight hundred dollars have been subscribed by the people of Ouray toward building this house of worship, showing a liberal disposition and a spirit to encourage such improvements. This amount, it should be understood, goes to pay for building, the building society of the church furnish the material. This amount will be paid out in cash and will be just so much added to the circulating medium of the town. Rev. Darley has pulled his coat and taken to wood-butcher, and by the way makes a

good hand, and from early morning until late at night is hard at work, proving himself to be just the right kind of a man for the frontier. He finds a few ready helpers who are willing to give a little labor to help on the project, and can find work for more yet. Some of the men who are idling about town could put in a few days here, help on a worthy public improvement, and not be a bit worse off for it.

The frame of the building was raised yesterday.

First Church in Lake City.

Rev. Alex. Darley of Del Norte, Presbyterian Missionary of San Juan mines, arrived in Lake City on Thursday of last week, and proceeded immediately to a thorough canvass of the city and neighborhood for members of his own and other churches desirous of a church organization.

On last Sabbath after the morning service in Brockett's Hall—at which was baptised little Miss Anna Silverton Taft, the first baby born in Silverton, Mr. Darley organized the first Presbyterian Church of Lake City with 15 members, by the election of C. H. Sweetser, D. A. McConnell and S. G. Patrick Jr., as Ruling Elders; and A. T. Gunnell, S. Erickson and W. L. Braster, M. D., as Deacons. These officers were elected respectively in the order of their names for three, two and one years. They were ordained and installed at the evening service in Brockett's Hall.

The church voted unanimously to proceed immediately to the erection of a church—a much needed institution in our city, where there is as yet no court house or school building where religious services can be held. This is the first organization in our growing city, and when its church building, the contract for which is to be let immediate-

ly, is finished it will be our first house of worship. This prospect, with the tuneful choir led by Mr. P. S. Moffatt, with Miss. Wade at the organ—our first choir music at church service, gives us pleasure, and the promise of things such as characterize the homes of our youth.

Mr. Darley has been circulating a subscription paper this week for money, material, and labor to build the church, and has met with a most encouraging degree of success, and great sympathy from our citizens.

Through the kindness of Mr. S. Wade and his partner, the church has received the promise of a fine lot for a parsonage, with the refusal of another at a low price—in the the beautiful "addition" of Lake City that these gentlemen are now laying out.

The session have started a Wednesday evening prayer meeting, and a bible school. The prayer meeting assembled for the first time at the residence of Mrs. R. W. Jordan on last Wednesday evening. Bible school will meet next Sabbath morning at 9½ o'clock, and regularly thereafter in the carpenter shop of Messrs Lyon & Turner, until the church building is fit for occupancy. The session have ordered a full set of papers for for the children and teachers—lesson leaves, classbooks etc., which will be on hand by return mail.

Mr. Darley will supply this church at present once a month, and hopes soon to secure for our city a resident Presbyterian Pastor and services.

The Board of Trustees of this church are the following gentlemen, who filed articles of incorporation last Thursday: D. A. McConnell, C. H. Sweetser, A. T. Gunnell, S. G. Patrick Jr., S. Erickson, W. L. Brasler M. D. and Rev. A. M. Darley.

The next point is Los Animas, one hundred and eighty-three miles west. Rev. J. L. Merritt "holds the fort" here. I found him cheerful and hopeful. He has secured lots for a church and already erected an adobe parsonage—comfortable and cozy. These adobe houses are built of sunburnt brick, and, while not stately, are yet warmer than the frame shells built on the prairies. A new town, La Junta, having suddenly sprung up twenty-five miles west, Bro. M. has taken its spiritual interest in charge, and preaches to a good congregation in the hotel dining-hall. These towns are in the midst of the American desert. Whether these great plains are ever to be developed for agricultural purposes remains to be seen. *They will not lie useless.* When needed, the ingenuity and enterprise of man will utilize them. When we remember that within a generation the eastern boundary of the great desert was near Topeka, we are not prepared to pronounce the cultivation of these wastes as improbable. We have ceased to wonder. The essential want is water, water.

Pueblo,

The terminus of the Atchison, Topeka and Santa Fe Railroad, is next to Denver in population and business. It was an old Spanish trading point. The railroad connections have given it an importance as the metropolis of Southern Colorado—the great distributing point for the vast mining regions so rapidly opening up in the direction of New Mexico. There is already a population of 5,000, with large and well-filled stores, water-works and substantial public buildings. It is situated on the banks of the Arkansas River, 4,400 feet above sea level, environed by the foot-hills of the mountains. The view of the snow-capped mountains rising majestically in the distance is beautiful. To the northwest the bold

and snowy summit of Pike's Peak—sixty miles away—towers heavenward 14,336 feet; to the southwest the Spanish Peaks are seen lifting their white heads, though ninety-five miles intervene; while peak after peak, snow-white, form the intermediate semicircle. The business of the city is increasing, and the completion of the A. T. & St. F. R. R. has given a new impulse to every department of enterprise. It afforded me great pleasure to find Rev. I. W. Monfort in charge of the Presbyterian Church. Submitting to the orders of the bishop, into whose diocese I had unexpectedly fallen, a full day's work was performed on Sabbath.

Though the membership is small, yet the congregation is large and influential. So rapidly has the attendance increased under Bro. M.'s labors that an enlargement of the house of worship is contemplated. The Sunday-school choir and all the ordinances of the church are thoroughly organized. The ladies, with that thoughtfulness and helpfulness which are usual to the sisters, have secured by festivals the means to purchase a bell (800 pounds), which is now on its way from New York, and will soon ring out its silvery tones to proclaim to both citizens and strangers a glad welcome to the house of God. Very generously Mayor T. J. Anderson, the popular Passenger Agent of the A. T. & St. F. R. R., gives it a "free pass" over his road from Kansas City. Bro. Monfort has been here for six months and is very popular. As Pueblo is to be the center of commercial influences for Southern Colorado, so this church will radiate influences to be felt through all the mining towns—the ecclesiastical headquarters for a large region.

Entering Pueblo, I thought I was a stranger in a strange city, but facing

the congregation I found myself among friends, whose welcome was hearty. Congregations on the frontier are not made up of semi-barbarians, but men and women from cultivated circles East, representatives of good families, who, in quest of health, or fortune, or both, are helping to lay the foundations of new States. This church was organized five years ago—the house of worship erected three years ago. The membership is forty-five, with a congregation of about 400, and a Sunday-school of 130.

As there had been no rain for more than three months, the congregations are not interrupted by wet days; but often affected seriously by “dust-storms,” which compel people to remain indoors.

An immense immigration is now pouring into Southern Colorado. The chief attraction is centering in the San Juan mining country. Del Norte, 150 miles southwest of Pueblo, is the center, and contains a population of 2,000. Many towns are springing up. The mines—both gold and silver—are represented as rich beyond precedent. Unquestionably the chief attraction of Colorado is not in its gold and silver, which exist in inexhaustible richness; nor in its grand mountain scenery, the variety and beauty of which are nowhere excelled; but rather in its health-restoring power. Better than all its gold and silver is the dry and electric air, which imparts new vigor and freshness to the invalid. This will make Colorado at least the great summer resort of the continent. Colorado and Kansas, by the completion of this new and thoroughly-managed road, have again joined hands across the great plains. A wise and providential adjustment of difficulties is apparent. The bountiful harvests of Western Kansas will find ready market among the mining population of Colo-

rado, while Colorado will return the gold and silver of her mountains to swell the commerce of the nation.

Good Advice—and Free.

If you are seeking agriculture, no finer inducements can possibly be presented than in Southern Kansas, in the counties tributary to this road; if stock-herding, then the great valleys of the Arkansas afford a source of wealth; if mining be your purpose, abandon the Black Hills bauble, and go to Colorado, where, with the mining, you may have all the accompaniments of civilization—schools, churches, trades and society—or if you desire a summer's recreation—fun, frolic and health—go to Colorado; climb its mountains, breathe its air, and enjoy its beautiful scenery, and don't fail to go or come by this new road, which is the shortest route to Southern Colorado.

Of my return trip—visiting Emporia, Chanute, and the Neosho Presbytery—I have not space to write. R. I.

Religious Statistics.

“The religious and church statistics of Colorado,” is the title of an elaborate statistical article in the *Colorado Farmer* for the current week. It is thorough and comprehensive and complete, and reflects credit on the compiler and the paper in which it is published. It is the first attempt ever made in Colorado to collect complete statistics of the various religious denominations, and will be valuable for future reference. We have only space for the following summary:

Cumberland Presbyterian, 2 societies; 117 communicants; 40 S. S. scholars; 2 ministers; 2 church buildings valued at \$2,000; first church organized in 1871.

United Brethren, 11 societies; 231 communicants; 185 S. S. scholars; 8 ministers; 2 church edifices valued at \$2,000; first church organized in 1869.

African Methodist, 2 societies; 85 communicants; 73 S. S. scholars; 2 ministers; 1 church edifice valued at \$8,300; first church organized in 1869.

M. E. Church South, 14 societies; 311 communicants; 246 S. S. scholars; 8 ministers; 3 church edifices valued at \$1,100; first church organized in 1869.

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Protestant Episcopal Reformed, 2 societies; communicants not reported; 30 S. S. scholars; 2 ministers; 1 church edifice; valued at \$1,500; first church organized in 1874.

German Reformed, 1 society; 16 communicants; 35 S. S. scholars; 1 minister; 1 church edifice valued at \$5,000; first church organized in 1873.

Disciples, 4 societies; 228 communicants; 285 S. S. scholars; 3 ministers; 2 church edifices, valued at \$7,500; first church organized, 1871.

Liberal churches, 5 societies; 245 communicants; 95 S. S. scholars; 5 ministers; 2 church edifice valued at \$10,500; first church organized in 1871.

German Methodist, 2 societies; 65 communicants; 75 S. S. scholars; 2 ministers; 1 church edifice valued at \$12,000; first church organized in 1872.

Congregational, 8 societies; 308 communicants; 315 S. S. scholars; 13 ministers; 4 church edifices, valued at \$35,000; value of school and other property, \$50,000; first church organized 1863.

Roman Catholics, 11 societies; 23 missions; 16,030 communicants; 420 S. S. scholars; 17 ministers; 31 church edifice, valued at \$52,200; value of school and other property, \$58,800; first church organized in 1859.

Baptist, 20 societies; 650 communicants; 949 S. S. scholars; 19 ministers; 12 church edifices, valued at \$52,600; value of school and other property, \$100,000; first church organized 1861.

Protestant Episcopal, 18 societies; 5 missions; 661 communicants; 873 S. S. scholars; 18 ministers; 16 church edifices, valued at \$59,100; value of school and other property, \$72,000; first church organized 1860.

Presbyterian, 23 societies; 800 communicants; 1,578 S. S. scholars; 15 ministers; 15 church edifices, valued at \$80,400; value of school and other property, \$10,000; first church organized 1861.

Methodist Episcopal, 49 societies; 4 missions; 1,590 communicants; 3,040 S. S. scholars; 38 ministers; 21 church edifices, valued at \$116,000.

ANIMAS CITY, COLORADO. — Rev. John MacAllister writes from Animas City, under date of August 30, that he has had splendid success in the organization of a Presbyterian Church Society at that place, having secured twenty-seven members. The town company have presented the Society with a lot, for church purposes, in a very desirable location. It would be well if our town company would do likewise, and set apart several lots, in the dif-

ferent parts of town, for the benefit of the several religious denominations that will hereafter be desirous of organizing societies here.

THE extension of the Colorado Central Railroad to Cheyenne greatly helps Collins. The church recently realized \$159 at a festival, which gives the ladies over \$200 for furnishing their new church.

THE citizens of Silverton, Colorado, were so pleased with the services of Mr. J. MacAllister, student, from Chicago, that they have sent a numerously-signed petition to Presbytery to have him returned to them next spring.

_____ has rented a com-

Colorado Reminiscences.

The first hotel in Colorado was opened in February, 1859, by "Count" Murat and one Smoke, in a log building near Sig's brewery, West Denver. It was called the El Dorado hotel, but by others the Smoke house.

The "Count" was the first barber in Denver, and he had his dollar for shaving — when he could get it. Mr. Murat had the honor of giving Horace Greeley a "clean shave" for a couple of dollars, which the great *Tribune* man thought was a literally rough shave indeed.

On the 6th of June, 1859, a "constitutional convention" was called in Denver, to form a state, and on the same day, Horace Greeley, of the New York *Tribune* arrived here, by overland stage, en route to California. He made a speech the same evening, and the following Sunday preached a lecture to the Denver boys on temperance! A. D. Richardson, the journalist, was with him. Both are now numbered with the dead, but Denver's pioneers dare not forget them.

The first buggy ever brought to Colorado was owned by Tom Pitcock, now of New Mexico. It was the only vehicle for the few fine ladies of Denver to drive around in, during 1859. No "calling" in silk-lined carriages, those days; and no liveried shoddy or other nonsense was then enjoyed among the *beau monde*. Indeed, the early settlers were refreshingly republican in their style and conduct, although some of 'em have got royally over it, of latter years.

The first frame house of any respectable size in Denver was erected by one H. P. A. Smith, on Blake street, between 14th and 15th. "Alphabet" Smith was then the Probate Judge for this the "county of Arapahoe, Territory of Kan-

sas." He was the leading demagogue and politician *par excellence*, in those days. After a few years he "played out" and moved to Montana or some other country up north. He couldn't stand the pressure of churches, Sunday schools, or states "civilization" as they appeared here.

The first Masonic Lodge was instituted here in January, 1859, in a log shanty near the mouth of Cherry Creek. Smith was secretary of it, and one Henry Allen was its "worthy master."

At the first election for county officers here in March, 1859, there were 375 votes polled. All of the officers then elected are now dead, to all reports, except Dick Wootten, of Trinidad, and Dr. Steinberger, of Pueblo.

On the 28th of April, 1859, the first copy of the *Rocky Mountain News* was issued here by Byers & Daily. It was a weekly sheet of six columns. The first copy of the *Rocky Mountain Herald* was issued here (as a daily and weekly) on the first of May, 1860.—*Denver Herald*.

SKETCH OF DENVER.

The history of Denver cannot be told in a brief hour, nor even written in a small volume. The best I can do on this occasion, is to give a brief but comprehensive sketch of the chief events as they occurred in the earlier years, leaving its later years to other, and abler pens that are equally familiar with this period.

The rise and progress of Denver is a marvel of modern civilization. Never before had there been such a city built up—and kept up—under so many contending circumstances, as was this lone "village of the plains," particularly in its first decade. Situated on a great desert, beyond the frontier of all hope, six hundred miles from civilization, during the dawn of a fierce rebellion, and in the heart of an empire of Indians, who were hostile on every side, Denver has a right to be proud of its present glorious progress. Here where, eighteen years ago, the buffalo wandered and the wild deer loved to roam, we to-day can boast of the "boss" city between St. Louis and San Francisco. Here, where eighteen years ago, there were scarcely thirty white men—houseless prospectors at that—we to-day have thirty thousand and a magnificent metropolis. Here, where eighteen years ago, the vast solitude seemed arid and uninhabitable, we to-day behold a beauty, wealth and culture such as no other city of our size and age can compete with in the world! The early "pioneers of bravery" sought the junction of Cherry Creek with the South Platte, as the "promised land" of gold. Tradition had told them so. California stampedees and Cherokee Indians, afterwards aided by the eastern press, all proph-

esied and proclaimed that *this* was the centre of the field of gold, for the enriching of nations yet unborn, or exaggeration to that effect. Previously, this section of country was known in geography as the "Great American Desert," and was known in civil government as "Arapahoe County, Territory of Kansas." Indeed it was known, as the "Great Unknown," by the national conventions of that day. True the first settlement of Colorado in 1858, like the first settlement of California in 1848, was made by one and the same incentive—the natural greed for gold. Closely following the financial panic of '57, the reports of gold in the Rocky Mountains spread like wild-fire in the West and South, causing a general rush to this Territory, as early as the summer and fall of 1858. "Ho for Pike's Peak and Cherry Creek" were the watchwords in '58 and '59 clear from Georgia to Nebraska, and from Santa Fe to Salt Lake. Thus mysteriously did Manifest Destiny move our immigrants west, to found what now is fully grown into a grand Centennial State. All hail then to the pioneers who, with no smooth roads to follow, nor beaten trails to guide, reached and redeemed this land from the sway of the savage, made a garden of this "American Desert," built a big city in the great wilderness, and

"Opened the vaults where the gold dust shines,
And gave us the key of the silver mines."

Again

All hail to COLORADO!

The Rocky Mountain gem!
That glistens on the summit
Of Columbia's diadem;
Her climate mild and varied
From plain to mountain dome,
Invites the poor from all the world,
Who here can find a home.
With cattle on a thousand hills,
And room for millions more;
With gold enough beneath to pay
The nation's debt twice o'er.

At the risk of being tedious and tiresome to many, I must dwell somewhat minutely on matters and things connected with the first settlement of Denver and its surroundings. The first small party of prospectors who started for this eldorado, was from Georgia, led by Green Russell. They left their homes on the 9th of February, 1858, arriving at Independence, Mo. early in May, and at the head of Cherry Creek on the 1st of June. Soon after they had passed through Missouri and Kansas, companies were started in those states to quickly follow the tracks of these Georgians, and, if possible, head them, ere they should "gobble" all the rich gold fields out west. The first Kansas party of "pilgrims to Pike's Peak," who left Lawrence in May, 1858, pitched their camp in Colorado, near where Pueblo now stands, and there celebrated the first "fourth of July," which was ever observed in this Great Interior. The Georgia party prospected along Cherry Creek from its source to its mouth, with only moderate success. Next they tried their pans along the Platte for six or seven miles south of here, to the mouth of Little

Dry Creek. Dissatisfied with their plainings-out, and restless for richer diggings in the distance—which enchantment always lends to the miner's view—they crossed the Platte near the mouth of Cherry Creek, June 24, 1858, and struck out for the North Platte and Green River regions, returning here on the 25th of September, neither wiser nor richer men, but better determined to "do" Dry Creek a little more thoroughly before traveling any farther south, and perhaps speeding worse. The consequence was that in a very few days they washed out several hundred dollars worth of gold. In the meantime some of the Kansas party had arrived here from beyond the Divide, and located on the banks of the Platte, near what is now known as Younker's ranche. They, and others who soon appeared and joined them, concluded to build a lot of log cabins near that point, which they did to the number of twenty, in October and November, and then christened the string of shanties "Montana City." Here a hardy party of prospectors and projectors spent the winter, after which time the new rivals nearer the mouth of Cherry Creek, (Auraria and Denver,) killed it flatter than a wheat field—which it became in the ensuing spring.

By this time there were fifty or sixty of a population here and hereabouts, chiefly Georgians, Kansas men, and Missourians, with some from Fort Kearney, Fort Laramie, Camp Floyd, and the New Mexican frontier, who happened to reach here more by accident than design. They had been drifting the plains across, not knowing whither nor caring why. Some of these arrived here as early as July, and some came along in August, September and October. One of the numerous Smith family, who had lived among the Indians for years, and kept a trading post (in a tent) at the Cache-a-la-poudre, which was moved up to the old crossing of the Cherokee trail, now mouth of Cherry Creek, became the first "fixtured" which ever claimed a pre-emptory right to this section of country. He had held the "corner," and controlled the monopoly in the Platte valley market, on Mexican flour, whisky, tobacco, beads and blankets, in exchange for beaver skins, buffalo robes, and overland-bound live-stock.

The first attempt at establishing a town on the present site of Denver, we find recorded in a small memorandum book still extant, in these exact words *verbatim et literatim*:

Upper waters of the South Platte River, at the mouth of Cherry Creek, Arapahoe county, Kansas Territory, September 24, 1858. This article of agreement witnesseth that T. C. Dickinson, Wm. McGaa, J. A. Churchill, Wm. Smith, Wm. Hartley, Adnah French, J. S. Smith, Frank M. Cobb and Chas. Nichols have entered into the following agreement which they bind themselves, their heirs and administrators, executors, assignees, &c, forever to well and truly carry out the same.

Article First: Whereas the aforesaid parties, as above have agreed to lay out 640 acres of land, for town purposes, etc. * *

Then follow by-laws and a provision for an election for town officers, on the 28th of same month. Each of the members were to own several hundred lots, the rest of the lots to be sold to pay for cost of surveying and improvements. A proviso was made that, in case the country ever amounted to anything, Smith and McGaa should separately claim the "fractional" or west side section of the creek, and "use their influence to see that eventually it becomes part of the property of the company." (This was the first effort at dog-in-the-manger "landgrabbing" ever attempted in the Territory! The St. Charles townsite then remained, "on paper" for five or six weeks, without as much as a single shanty erected upon it, save a few logs crossed together with an old wagon cover for a roof, which had been built by one Hank Way, near the Cherry Creek end of Wazee street, in the latter part of October. This was the "first" house, so called, which was ever erected on the present site of Denver.

In the mean time other parties, principally the Georgians, including some Kansas men from the Montana settlement, who were not taken into the St. Charles town company, concluded to locate a town of their own on the west side of Cherry Creek. Three log cabins with mud roofs, were commenced about October 20, on the west side, close to the banks of the Platte, almost simultaneously by Roswell C. Hutchins, old John Smith, and A. H. Barker, and soon a street, called Indian Row gave the settlement a "local habitation and a name." Another cabin was commenced Oct. 22, and completed Oct. 26, by one S. M. Rooker, a renegade Mormon, who had arrived with one wife and family, August 30, and had lived here in a tent during the two months previous. October 29, during a severe snow storm, Blake & Williams' train of wagons, with provisions and groceries, arrived from Iowa, built the fourth cabin in Auraria, and opened store, thereby giving that side of the creek its first commercial importance. In a few days afterwards, Kinna & Nye arrived from Nebraska and located also in Auraria, opening the first tinware and stove store. The next train of goods, flour, groceries, (and the first assortment in the dry goods line,) was Dick Wootton's, which arrived in Auraria, from New Mexico, on Christmas day. His storeroom, 20x30, with clapboard roof and a four-light glass window, was then the largest building in the country.

About the 29th of October, old John Smith had relinquished his "claim" to the west side for a nominal consideration, and a town was projected by the Georgians and others, to be called Auraria, after a small mining town in Georgia. Mr. Foster commenced to survey the same on the 8th of November. There were eight cabins before

136 the town-site was laid out. The prospect for Auraria grew brilliant from day to day, and the prospect for Montana and St. Charles grew decidedly discouraging. Up to this time nobody could be found to risk the time and trouble to complete the first roofless cabin in St. Charles, much less to construct a second one, although as many as one hundred lots had been offered as a donation by Mr. Nichols to whomsoever would erect a log tenement on his town-site. Charlie Nichols started soon for the states in disgust during the first week of November.

The permanent settlement or organization of Denver proper occurred in this wise: A party of Kansas gentlemen headed by Gen'l. Wm. Larimer and Richard E. Whitsitt, arrived in Auraria, Nov. 16, 1858, and on the following day, seeing that a town company was already organized on the west side, they crossed the creek and concluded to locate a town of their own, on the site of what was then called St. Charles, said site being both visibly and virtually deserted by the St. Charles company. Many of this Kansas company thought the site was too far away from water (the Platte River) to justify locating on such a "high and dry" position; but by the persuasion of Mr. Whitsitt, the party agreed to the enterprise, he obligating himself to haul water even in buckets from the Platte, for temporary purposes, until there could be water obtained from wells or by water carts.

From Nov. 17, (when the party took possession of the townsite, and called it Denver, after the then acting governor Denver of Kansas,) until Nov. 22, members were busy preparing to put up cabins, so as to hold the pre-emption. Few, if any, (except Jack Jones and John Smith) of the original St. Charles company were then in this neighborhood. A constitution was adopted Nov. 22, and an election of officers for the "Denver City Town Co." took place, resulting as follows: President, E. P. Stout; Treasurer, Wm. Larimer, Jr.; Secretary, H. P. A. Smith; and Recorder, P. T. Bassett. The directors elect were E. P. Stout, Wm. Larimer, Jr., R. E. Whitsitt, W. McGaa, C. A. Lawrence, Hickory Rogers, Wm. Clancy and P. T. Bassett. A contract was let on Nov. 30th to Curtis & Lowry to survey a site of six hundred and forty acres (for the present) and to lay out the main streets. The town company consisting of forty-one members (of whom only three now remain here, Messrs. Whitsitt, Dudley and A. J. Williams) each claimed a share of one hundred and forty-six lots. In the summer of 1859 there were one thousand four hundred and sixty lots (ten more shares) set apart to the Leavenworth and Pike's Peak Express Co. as a "subsidy," to locate their office on the east side (Denver), which the express company did rather reluctantly. Previously Mr. Byers had declined an offer of twenty lots if he would establish his NEWS office in the "new town." The new consolidated

company determined to make Denver the "future great city" of the plains and mountains. It took two long years to do it though, as Auraria kept ahead of it until the summer of '61.

Each of the forty one shareholders of the new town, Denver, was obliged to put up a building within the next ninety days. From the 17th to the 30th of November, several cabins were put up, the first four of which were located as follows: One by General Larimer, in the rear of what is now Tom Clayton's hat store; the next, by Charlie Lawrence, was on the corner of 15th and Larimer streets, where Hoffer's meat market is now; third, by Bassett, near the site of the old city jail, opposite Doolittle's dry goods store, and the fourth, by Moyn & Rice, on the rear of the lot occupied by

Joslin's dry goods store. Mr. Rice is said to claim that the latter was commenced Nov. 12, 1858, and before either of the others; but Gen'l Larimer claimed that his cabin was the first one which was finished and dwelt in. Suffice it to say, that after the first few houses were started in Auraria and Denver, the work of house building was hastened simultaneously by scores of others; in order to hold their shares from the immigration who were constantly coming and who were liable to "jump" anything available or inviting. And so the rivalry between these two towns kept going on, until on New Year's day 1859, there were over twenty cabins in Denver and at least double that number in Auraria.

Up to this time, there were only three white women in this cheerless country, to wit, Mrs. Henry Murat from Kansas, who arrived, at the Montana settlement, Nov. 2, and sheltered in the only cabin which was then completed at that point; Mrs. S. M. Rooker from Mormondom, who arrived at Auraria, August 30, and Mrs. Dick Wooten, from New Mexico, who arrived at Auraria on Christmas day. Everything here then was uncertain and unstable. With a long winter ahead and with plenty of nothing but poverty and privation, the pioneer people who wintered here, had to make hope the main anchor of their souls. With no saw mills or even a whip-saw to make lumber, and with neither nails, glass nor tools to construct anything, the early settlers suffered many severe hardships during the first year of their sojourn in this Desert. For the first year the prices of staples, not to say comforts, were enormous. Lumber fetched \$100 a thousand in 1859; shingle nails cost a dollar per pound; flour ranged from \$20 to \$40 a hundred, while the four favorite staffs of life, sugar and coffee, tobacco and whiskey, were at times almost worth their weight in gold dust.

As early as November, 6, 1858, the few hundred residents here were ambitious for governmental recognition, and hence authorized one H. J. Graham to proceed to the congressional lobbies, and one A. J. Smith to go to the Kansas legislature to

log-roll for sovereignty for this section.

The first hotel in this country was put up in February, 1859, on the corner of 10th and Larimer streets, Auraria, by Murat & Smoke, and was called the "Eldorado." The first blacksmith was Tom Pollock, from New Mexico, December 26th, 1858. The first carpenters were Kasserman and Willoughby. The first bakery was by Henry Reitze & Co. early in January, 1859. Their sign read as follows: Gold dust, flour, dried apples, etc., taken in exchange for bread and pies. The first frame house erected in Auraria was by Dick Wootton, near now Sigi's brewery, in June, 1859, shortly after the first saw mill had arrived and was located up in the pineries. A Masonic lodge was instituted here as early as January, 1859.

The first child was born here on the third of March, 1859. It was a half-breed son to Wm. McGaa, alias Jack Jones, the mountaineer, and they christened the boy "Denver." The first white child, a girl, born here was to Henry Humbell, in the fall of 1859, on the corner of 10th and Larimer streets, formerly the Eldorado Hotel. The mother and child were donated several corner lots for her "enterprise" in helping to populate Auraria, but she considered them worthless and forsook Colorado for Oregon in 1863. The first death here was that of Joe Merrival's son in March, 1859. The first saloon was by Rice & Hiffner on 11th and Blake streets, in December, 1858; and the first jewelry shop was by J. D. Ramage on 11th and Larimer streets, same month. The first hanging scrape was that of young Stofel for shooting his brother-in-law, Biencroft. He was strung on a cottonwood, corner of 11th and Holladay streets, April 8th, 1859. The first election of county officers for Arapahoe county, Territory of Kansas, took place here March 28th, 1859. There were five or six hundred votes polled in the county at large, two hundred and thirty-one of which were in Auraria, and one hundred and forty-four in Denver. At this time Charlie M. Steinberger was elected "coroner," brother of the Steinberger who recently became "King of the Samoan Islands." The great if not greatest event of that spring (and indeed of the first decade) was the appearance April 23, 1859, of the *Rocky Mountain News*, by William N. Byers & Co. Also, on the same day, J. L. Merrick issued the first and only number of the *Cherry Creek Pioneer*. The "old reliable" *Rocky Mountain Herald* was first issued, as a daily, May 1st, 1860. The fourth Denver paper was the *Mountaineer*, which appeared in 1860. It took money to publish a newspaper in those days, the coach freight alone on a bundle of paper from the Missouri River being thirty dollars, or a dollar a pound. But the pioneers were very liberal, and still remain so, towards their pioneer press which was their palladium and which stood by this country through thick and thin, from its

first settlement when days were dark and friends were few, down to this later period of its prosperity.

The first preaching and praying in this country was done by one Rev. George Washington Fisher, a Methodist minister, in old John Smith's cabin, on Indian row, in December, 1858. The next voice of one preaching in this wilderness, was that of Rev. L. Hamilton, a Presbyterian from Indiana, who held forth in the second story of the Pollock hotel, Auraria, June 12, 1859, to a "large and attentive audience, comprising a dozen ladies."

About the middle of April, 1859, a convention was held here to form a government for this proposed state of Jefferson. It adjourned to the 6th of June, and then re-adjourned until the August following, when thirty-seven districts were represented by 160 delegates. A constitution was drafted, submitted to a popular election on the fourth Monday in September, and defeated by a large majority. Thereupon a mass meeting was held Sept. 24, calling for another convention the first Monday in October, to adopt a "provisional government," which convention was held for three days, when a constitution and laws for the "provisional government of the Territory of Jefferson" were drafted and adopted. This was the first form of government recognized by our people.

During the months of April and May, 1859, immigration rolled in here by thousands, but most of them got disgusted because they didn't find chunks of gold lying in wait for them around Denver, and so they stampeded back home to their Betsies and babies, cursing the country and all in it. This army of go-backs grew greater than the advancing hosts, until the rich discoveries of Gregory and others, in the mountain mines, about the middle of May, when he was making a thousand dollars a week out of his discovery claim, which he afterwards sold out for \$21,000, and then commenced prospecting for others at \$200 per day.

The first post office so-called, up to May, '59, was kept by Henry Allen, in Auraria. He ran a mule express semi-occasionally to Fort Laramie, the nearest postoffice; and charged fifty cents per letter postage. The first Leavenworth and Pike's Peak express coach arrived here on May 17, 1859, having made the trip in 19 days. This company reduced the postage rates on letters to twenty-five cents. The first post master of this concern was Mr. Fields, who was succeeded by Judge Amos Steck, in the fall of '59. On the 6th of June, '59, Horace Greclcy, of the *N. Y. Tribune*, arrived here by express coach, en route to California, and addressed the citizens that same Monday evening. Next day he straddled a mule for the Gregory mines, in company with A. D. Richardson, then a western correspondent of the *Tribune*. On the 11th he returned from the mountain mines and published under his signature in a *News*

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extra, concerning the extent and richness of the gold diggings which he had just witnessed with his own eyes. The circulation of this extra along the routes to the states, soon caused another immense immigration to return here that fall.

On the 3d of October the first election for county officers was held, under the provisional government. B. D. Williams was then elected to represent the new territory of Jefferson in congress. The first marriage took place in Auraria, Oct. 16, 1859, Miss Lydia R. Allen to Mr. John B. Atkins, Rev. G. W. Fisher officiating. The first school ever started in the western country was by O. J. Goldrick, Oct. 3d 1859, in a little cabin, with mud roof, minus windows or doors; and the first Sunday school was organized October 6, 1859, by Messrs. Tappan, Collier, Adriance, Fisher and Goldrick, in the preachers' cabin on the west banks of Cherry Creek. The first theatre, called the Apollo, was opened, in Denver, Oct. 3, 1859, by C. R. Thorne's troupe from Leavenworth, with Sam. D. Hunter for leading man, and Mlle Haydee, *alias* Miss Rose Wakely, for leading lady. She was generally considered the most beautiful lady that had graced this city for the first few years of its existence. Another theatre was demanded, of course, by the town of Auraria, and Reed's theatre was the result, opening in Cibola Hall, Oct. 24. Mr. Langrishe's troupe did not arrive here until Oct. 3, 1860.

The first election for Territorial officers and legislative assembly occurred October 24th, 1859, when R. W. Steele, a miner, was made our first governor. Over two thousand votes were cast in the twenty-seven precincts of the Territory at that election. The Highland townsite was established February 9, 1859, but was not built upon to any extent until the following fall. The first legislature assembled in Denver November 7th, 1859, comprising eight councilmen and nineteen representatives. A little farming and gardening had taken place that fall near Denver and Golden City, sufficient to show that this desert soil was capable of raising some grains and vegetables.

On New Year's, 1860, Denver had perhaps two hundred houses and Auraria almost twice that number, with a total combined city census of over one thousand people, representing all classes, creeds and nationalities; hence its cosmopolitan style from that day to this. Many brick and frame buildings, stores, hotels, shops and dwellings were put up in both towns during 1860. One was the banking house of Streeter & Hobbs, 11th and Larimer streets, Auraria, in the summer. The rates of interest at that time ranged from ten to twenty-five per cent. per month, according to the collateral security; and from ten to

twenty cents per pound was the rate for freight per ox or mule train from the Missouri River.

On the 8th of December, day after the adjournment of the first legislature, an election was held by those in favor of remaining under the Kansas regime, and Captain Richard Sopris was sent to represent this county in the Kansas legislature.

John C. Moore was elected the first mayor of Denver, Dec. 19, 1859, under a city charter granted by the first provisional legislature.

In the fall of '59, there was no particular politics here, the great question of the day was: "Are you a Denver man or an Aurarian?" Rivalry ran high between the two towns, and was brought to bear on every issue and every occasion, continuing until the consolidation of Denver, Auraria and Highland, April 3, 1860.

Though it is not our province, on this occasion, to speak of the progress which had then obtained in other counties of the Territory, we will merely remark that in the fall of '59, there were large settlements and lively times in Mountain City, Boulder, Russellville, Colorado City, Golden and Arapahoe, the early histories of which places will doubtless be well told by their own historians to-day.

The first officers of the Auraria town company, were W. A. McFadding, president, and Dr. L. J. Russell, secretary. Those of the Denver town company, were E. P. Stout, president, and H. P. A. Smith, sec'y. Those of the Highland town company, were Henry Allen, president, and W. M. Slaughter, secretary. Strange to say, not a single one of those early property holders is now living here, or now the owner of a single lot in this large city.

We must not forget recording an event that hapened here which made glad the hearts and throats of the thousand odd denizens of Auraria on the 10th of November, 1859, to-wit, the establishment of a lager beer brewery by Salomon, Tascher & Co. That beer, though quite drinkable, was as innocent of hops as our early whisky was of wheat or old rye.

Seventeen years ago to-day, the patriotic pioneers celebrated the Fourth of July in this city. It took place in a grove near the mouth of Cherry Creek. One Dr. Fox read the Declaration, and Jas. R. Shaffer delivered an oration. There was music by the Council Bluffs band. July 12th, 1860, a series of murders and violence began here, by desperadoes who had infested Denver during the summer. They tried to muzzle the mouth of the press which bravely condemned their dastardly outrages, and as a consequence, they raided the Rocky Mountain News office, and tried to kill its proprietors. The first regular U. S. mail arrived here August 10, 1860, W. P. McClure postmaster. The first Odd Fellows lodge was instituted here on Christmas eve, 1860.

The close of the year 1860 saw sixty thousand people in this Territory, four thousand of whom were in and around Denver. At this juncture of time Denver

was tolerably well favored with the three great engines of civilization, to wit, schools, churches and newspapers. There were two or three day schools, two or three newspapers, and four or five churches, the following denominations each with a place of holding services, Methodist Episcopal, Methodist Episcopal South, Roman Catholic, Presbyterian and Protestant Episcopal. The latter denomination was well and truly cared for by the now venerable Rev. J. H. Kehler, who, with his two sons and three grown daughters, arrived here from Virginia as early as the seventeenth of January, 1860, and afterwards established "St. John's Church in the Wilderness," as he then called it. Therefore to the praise of our pioneers let it be recorded that, though then remiss in many of the modern enterprises, they liberally encouraged religion, morality and popular education. They claimed that Whittier's apostrophe to Massachusetts might and should apply equally to Colorado, in these regards:

"The riches of our commonwealth
Are free, strong minds and hearts of health;
And more to her than gold or grain
The cunning hand and cultured brain.

"Nor heeds the sceptic's puny hands,
While near the school the church-spire stands,
Nor fears the blinded bigot's rule,
While near the church-spire stands the school."

In the summer of 1860 Clark, Gruber & Co., from Leavenworth, built a banking, coining and assay establishment, where the Denver mint is held now. This was afterwards bought by government April 16th, 1862. There were two companies of home guards organized in January, 1860, the Platte Rangers, mounted, and the Denver Guards, infantry. In the winter of 1860 a stampede was made by hundreds of our miners for the San Juan mountains, which was afterwards pronounced a humbug. On the twenty-sixth of February, 1861, congress passed the bill organizing the Territory of Colorado, and the name of Jefferson Territory was thereafter dropped. The first federal officers were William Gilpin, governor; (who arrived here May 29th), Lewis Ledyard Weld, secretary, B. F. Hall, S. N. Pettis and C. LeArmor, district judges, C. Townsend, U. S. Marshal, James E. Daliba, attorney general, and F. M. Case, surveyor general. On the twenty-fourth of April, 1861, when the first news of the rebellion reached Denver, some southern fire-eaters and northern copperheads raised a rebel flag over the store of Wallingford & Murphy, then on Larimer street. The first pig iron smelted from Colorado ore was made in April, 1861, by Langford & Co., at the Denver foundry. The ore was from a vein on Coal Creek, and yielded sixty per cent. of excellent iron.

In August, 1861, recruiting for the first regiment of the Colorado volunteers was commenced in Denver by Col. John P. Slough, by order of Gov. Gilpin. The subsequent raising of the three regiments, and their gallant services in saving Colorado from the grasp of the Texans, would

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take too much time and space to do justice to on this occasion. Suffice it to say that the Colorado troops fought nobly, west and east. In the summer of 1862 John Evans was appointed governor, S. H. Elbert, secretary, Gen. Browne, attorney general, and A. C. Hunt, U. S. Marshal. Judge H. P. Bennet was elected delegate to congress in the fall of 1861, by a big majority, getting 1,345 votes over ex-Gov. Gilpin, and 901 votes over Col. Francisco.

The following is a complete list of our chief city and Territorial rulers in the order of their election or appointment: city mayors, John C. Moore, C. A. Cook, Amos Steck, H. J. Brendlinger, George T. Clark, M. M. Delano, W. M. Clayton, B. B. Stiles, John Harper, Jos. E. Bates, F. M. Case, W. J. Barker, R. G. Buckingham.

City post masters, Henry Allen, Mr. Fields, Amos Steck, Park McClure, S. S. Curtis, Wm. N. Byers, A. Sagendorf, H. P. Bennet, D. A. Chever, E. C. Sumner.

Our governors were as follows: R. W. Steele, William Gilpin, John Evans, Alexander Cummings, A. C. Hunt, E. M. McCook, S. H. Elbert, E. M. McCook (again), John L. Routt. Territorial secretaries, L. W. Bliss, L. L. Weld, S. H. Elbert, Frank Hall (three terms), John W. Jenkins, and John Taffe. Delegates to Congress, H. J. Graham, B. D. Williams, H. P. Bennet, Allen A. Bradford, George M. Chilcott, Allen A. Bradford (again), Jerome B. Chaffee, Jerome B. Chaffee (again), and Thos. M. Patterson.

On the 19th of April, 1863, the first great fire occurred here, burning one half of the business part of town, and almost all the provisions, scarcely leaving thirty days supplies for this city or entire territory. Loss estimated at a quarter million dollars. Seventy buildings were destroyed in as many minutes, by the fire fiend, which in those days had his undisputed reign in this city. But to the grit and glory of our pioneer people be it recorded, that that day twelve months saw a still finer city sprung up like a Phoenix, from those ashes. Just one year and one month, to a day, (May 19, 1864), our city and citizens were again visited by a still greater calamity to life and property, by a destructive deluge down Cherry Creek, which swept away scores of strong buildings, and drowned fifteen or twenty people in its maddened waves. The damage to Denver that year amounted in money to a million dollars.

A third misfortune took place the next year, in the shape of a fierce Indian war all around us, blockading the routes to the states, threatening danger in every direction and paralyzing all industry and business.

Then, Lo, the poor redskin, with unscrupulous mind,
Boldly scalped, stole our stock, and left no hoof behind.

A reaction occurred in 1866, which was the best year for making money that was ever known in our town or territory. Denver's improvements that year more than doubled

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those of any preceding twelvemonth since its first settlement. Over three hundred new buildings were added to the town; which then had a *bona fide* census of four thousand, with two thousand transients additional, every spring and fall. A board of trade was organized in 1867, and through its efforts the first attempt at building a railroad from Denver to Cheyenne was formally made. Subsequently, through the influential and indefatigable efforts of Gov. Evans, (and previously by Gen. B.M. Hughes and Col. W. F. Johnson), the "Denver Pacific" was successfully completed, and the first neighing of the first iron-horse was heard in our streets on the 24th of June, 1870. The advent of the Kansas Pacific was on the 18th of August following. From that season to the present, our young and beautiful Queen of the Plains progressed from year to year, with improvement after improvement, and enterprise upon enterprise, (schools, churches, business marts, private palaces, city water works, city gas works, city street cars, a gallant city fire department, and last, but not least, *Statehood*), until now, on this natal day of our nation's centennial, she is Empress of all she surveys, from the Father of Waters to the Golden Gate of the Pacific!

HOME MISSIONS.

The Miners of the San Juan, and Their Thanks for Books Given.

DEL NORTE, COL., Aug. 30, 1876.

Last October the *Presbyterian* issued my call for books, &c., for the miners of the San Juan, in South-west Colorado. Over twenty boxes and barrels of books, magazines, and papers came in answer to the appeal. They ceased coming only with the early spring. They have all been distributed, and more too. Most of the books came too late to be sent "over the range," and as I found that more miners "came out" to spend the winter in Del Norte than I at first thought would, I made offer to the citizens of these books for a public library—particularly for use by the miners—if they would furnish a reading-room for their accommodation. They accepted the offer, and furnished a comfortable room in a public place. This room, which was opened on New Year's night, was kept warmed and lighted, with a gentlemanly librarian in attendance, and he reports from thirty to one hundred men in attendance daily. Before that the chief place for strangers to read the papers was in saloons. In our room we kept free paper, envelopes, and pen and ink, for persons to write letters. Many of the men, in their cabins, had no accommodations for writing. It has been voted a great blessing to our little city, and a great honor, as it is now the second largest public library in all Colorado, numbering, with the magazines our librarian neatly bound, about fifteen hundred vol-

umes. Other places are crying for similar literary establishments.

Some of the books were sent to Lake City and Silver-ton—to the Summit and Sangre De Christo mines, while magazines and papers were sent to all these, and to the Animas Forks—the Alamosa mines—the La Plata and San Miguel Diggings. Also some to various agricultural and cattle ranches. Two Sunday schools were furnished with libraries, and the nucleus of a third Sunday school library is now on hands.

THE EXPRESSION OF GRATITUDE

has been general. Men have been so eager for them as to pack them over the snow on their backs, while they carried themselves over on snow-shoes. One young man from the La Plata said they were a "God-send to them in their loneliness." Another, at Silverton, said: "Whoever that Darley is, he is doing a good thing for us." An Alamosa miner came into Colonel Dodge's camp, and seeing the *Harpers* and *Scribners* in their cabin, said:—"If that is the kind of reading-matter that preacher gives you, I'd like to have some." He thought that I, being a preacher, dealt only in *tracts*. I *sandwich* them! Others write, when they send out for more, "The miners are very much obliged, and if you have more, please send them by the bearer." One of these took back a whole barrel, after using up seventy-five pounds before. Their directions are, "Pass them on;" and they do so. One gentleman at Lake City distributed a lot of *Presbyterians*, *Evangelists*, &c., from house to house, not neglecting the saloons. Only the saloons "set up the whiskey" on them. They "set up the whiskey" out here on every occasion that offers. They did it on me the other day—a saloon-keeper betting that my brother, who is my "church-building missionary," was myself! But I am glad that it is generally acknowledged that our library has been the means of the depletion of the saloon crowds. It became a public parlor for the homeless miners, and many a comfortable hour has been spent, and many a good seed sown, by this gift from the *Presbyterian* readers.

I cannot abstain from making mention of the cordial and courteous manner in which the donations have been given, and the often remembrance made of myself and family, all unexpectedly. The ladies have been the chief ones in sending these books. I could fill pages with sentiments of kindness from them, but I must forbear.

I now raise the question, "Does giving impoverish thee?" I think not. Further offers of help have been made. So I come a beggar for others again.

Lake City has grown wonderfully this season. She needs a library too. Her young men are anxious for books, in view of their being shut in by snow all winter. Two dance-houses and ten saloons to seven hundred people call hellward, and they pray keep us from

temptation! Books will help. Magazines will help. Who will give? Sisters, help me again "fight the tiger," and God bless you!

Please send by *freight* to me at Del Norte, Colorado, care of Field & Hill, at La Veta, Col., *via* Atchison, Topeka, and Santa Fé Railroad, and *pre-pay*, as before. Send quick, before snow comes.

Yours ever gratefully,
ALEX. M. DARLEY,
Presbyterian Missionary for the San Juan Mines.

THAT MISSIONARY BUGGY.

Whenever one finds that he is foreordained to do a certain act of Christian benevolence, the best way for him is to do it promptly and cheerfully, and save his credit. That is the way the readers of the *Presbyterian* always do—if they happen to wait, (as they seldom do,) to find out that they are really foreordained to do the thing. That was the way they did it in the matter of that buggy for the San Juan missionary. The man got his money with commendable promptness. He also got his buggy, though he calls it "a buckboard." The difference is a branch of knowledge too deep for me. He says a "buckboard" is "lighter, stronger, and better adapted both for carriage and mountain travelling" than a buggy—and he ought to know. The missionary also writes:—"I am deeply grateful for God's blessing upon your efforts, and for the kindness of the widely scattered Christian contributors. In addition to the value of the gift there is a real pleasure in trying to imagine all the generous thoughts and kind words of the donors, though I know nothing of them but the initials under which their generous gifts have been bestowed. I can now, when coming down the Rio Grande, make fifty miles a day with far more ease, both to my horse and myself, than I could thirty miles on horseback. Mrs. — and the children join in the jubilation and thanksgiving. Please convey our very warmest thanks to the generous donors and to the often-helping editors of the *Presbyterian*."

Farther on the missionary says:—"My monthly appointments at Lake City alone will require one thousand two hundred miles of riding during the year. We dedicate our church there in November. Next Sabbath I expect to preach at 'The Summit,' which is eleven thousand feet above the sea-level, and is reached by a rise of three thousand feet in thirty miles." All which may end the buggy business for this world, and is respectfully submitted.

THE Central Presbyterian Church of Denver recently presented the Presbyterian Church of Monument, Colorado, with a communion service. 1879

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THE church at Leadville, Colorado, under the energetic lead of Rev. H. L. Janeway, are erecting a neat and substantial chapel, thirty-two by fifty feet, at an expense of \$2,700. At the December communion eleven united with the church, making a total communion of twenty-five. 1879

THE Presbytery of Colorado will meet at Cheyenne, Wyo., on Tuesday, May 6. Sessional records will be presented for review, annual reports be made, etc.

1879 J. D. KERR, S. C.

THE Synod of Colorado will meet at Salt Lake City, Utah, Thursday evening, May 8. SHELDON JACKSON, S. C.

THE church at Leadville, Colorado, under the energetic lead of Rev. H. L. Janeway, are erecting a neat and substantial chapel, thirty-two by fifty feet, at an expense of \$2,700. At the December communion eleven united with the church, making a total communion of twenty-five. 1879

THE *American Agriculturist*, for January, 1879, is out, with fine illustrations and an excellent article on "Colorado and Its Industries," by Mr. David Judd. Those who think of removing to Colorado should send for the paper to 245 Broadway, New York City.

REV. HENRY J. OWEN died in Colorado Springs, March 31. Mr. Owen came to Colorado for his health and seemed to improve so rapidly that he commenced arrangements to take a mission field. During their stay he and his family greatly endeared themselves to the Presbyterians at the springs. 1878

THE Presbyterian Church at Monument, Col., has more than trebled in numbers since the present pastor, Rev. C. A. Taylor, came here less than a year ago, and has in that time purchased and nearly paid for an excellent organ, and erected a substantial parsonage at a cost, when completed, of nearly \$500. 1879

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MISSION WORK IN THE ROCKY
MOUNTAINS.

BY REV. R. L. STEWART, GOLDEN, COL.

The Reunion of 1870 gave a new impulse to missionary operations throughout the entire Church. A movement so grand and inspiring was naturally suggestive of grand enterprises of Christian evangelism. By a concentration of scattered resources and a combination of missionary efforts, the united Church was enabled to make a forward movement, from which may God grant she may never recede.

THE MEMORIAL YEAR.

The "memorial year" which followed the consummation of this union was one of unparalleled prosperity in that most important aid to permanent mission work, church building. During that memorable year Dr. Jackson states that he secured from churches and personal friends for this object, over and above large grants made by the Board of Church Election, the sum of \$8,207.09. Under the new management some necessary changes were made in the grouping of mission fields, and, as a result, Nebraska and Dakota were cut off from this district, leaving Montana, Utah, Wyoming, Colorado and New Mexico under the supervision of Dr. Jackson, as before. In 1875 the Territory of Arizona was added to this field by enactment of the General Assembly. This is the Territory which is now covered by the Synod of Colorado; and there are few Presbyterians either in the East or West that have any adequate idea of its immensity and prospective importance. Extending from British America on the North to Mexico on the South, it embraces 18 degrees of latitude and 15 of longitude. This princely domain is "as large as the combined empires of Great Britain, Germany, France and Italy" (not including their colonial possessions). It covers a field "ten times larger than all New England—a province larger than all the country between the Missouri River and the Atlantic Ocean from the Lakes to the Ohio;" comprising, in other words, nearly one-fifth of the entire area of the United States.

WORK DONE.

Since 1869 a consecrated band of men

have labored earnestly, in connection with the untiring Superintendent of Missions, to occupy and evangelize this vast and rapidly growing region, and the visible result has been the organization of sixty-seven Presbyterian churches and the erection of thirty-six church buildings. More than double this number of churches might have been organized during these eight years, if there had been any reasonable prospect of supplying them with the regular ministrations of the gospel. It has been the settled policy both of the Board and its coadjutors to occupy the central points in each of these vast regions. Whilst it is a wise policy, the sad truth should not be overlooked also, that those living in more remote regions and mining camps, and almost the entire country population of these Territories are still without the privileges of the gospel. This destitution is not owing to lack of energy in missionaries or superintendents of missions, but to lack of *means*, without which it is impossible to extend our bounds in any direction.

SYNOD OF COLORADO.

The Synod of Colorado, which was formed in 1871, consists at the present time of the Presbyteries of Montana, Utah, Santa Fe and Colorado. All of these except the latter are *small* Presbyteries, but they are doing an important work for the Church which will one day be more fully recognized and appreciated than it is now. Where Presbyteries are small because they have no room to expand, they have no right to exist; but where they *ought* to be *large*, and are patiently holding ground which Synods will one day occupy, they have *rights* which the great Presbyterian Church is bound to respect. The Presbytery of Colorado was organized in November, 1869, but did not hold a regular meeting until February, 1870. At that time it numbered five ministers and eight small churches. In May, 1876, about six years later, this Presbytery reported twenty-six ministers and twenty-eight churches, one licentiate, and one candidate for the ministry. (It might have sent four delegates, under existing rules, to the General Assembly in the Centennial year, but it was content with two.) Its contributions for all purposes, as reported last year, amounted to more

than \$32,000. It is also a matter of thankfulness that we have at the present time a growing church in every prominent village and town in Colorado. In the other Territories there is evidence of progress equally gratifying, but the work in these has been of necessity confined to a few central points. It is something, however, that the blue banner of our Presbyterian host has been successfully planted in Mormon Utah and Papal New Mexico and Arizona, as well as on the rugged heights of Montana, Wyoming and Colorado; and that, by the co-operative work of the Church and School, a leavening influence is being exerted which is even now molding public sentiment and changing open opposers into ardent workers for Christ.

ACTING PROMPTLY.

The experience we have passed through as a Church, in connection with efforts put forth for the evangelization of our land, will be of little practical value if it fails to impress upon us the importance of prompt aggressive work. There is danger of a church becoming so firmly "established" in precise ways that it ceases to move. The minutiae of a successful campaign can not be written out beforehand. New and unheard of difficulties must be met with new and special methods. When we have no vast Territories to explore and conquer, no unseen difficulties to grapple with, no perplexing questions to solve in the absence of precedents, and in a word no pioneer work to do in new and unknown regions, we may dispense with such super-Presbyterian adjuncts as Synodical missionaries and the like, so essential now to a successful advance; but for the present we must make use of these or cease to be a mission church. But for the prompt action and unwavering devotion of our honored Superintendent of Missions (whose name is familiar to all the churches), we would have but little Presbyterianism in these Territories to day either to be proud of or ashamed of. All honor to the noble men who seconded him in this glorious work both in the East and West; but none, I am sure, will accord more honor to him, as the moving spirit in this good work, than those who labored and sacrificed with him. It is easy to

find fault—much easier than to breast the current and push forward aggressive work—and this good brother has not escaped the common lot of all fearless and energetic men. It would be strange, too, if he had not made mistakes in the midst of the perplexities and difficulties with which he was oftentimes surrounded; but when these are forgotten, his self-denying work for Christ in these Rocky Mountain regions will remain. I do not believe in the glorification of men, but it is a Scripture precept, "Honor to whom honor is due." The older ministers of this Presbytery can recall many an instance where churches were saved from failure and financial ruin by timely aid obtained from private sources through his efforts, while with few exceptions (three or four) he has assisted in this way, more or less, every church erected in this Presbytery since 1869. His main work, however, has been the exploration of new and unknown fields; preparing them for occupancy; harmonizing diverse and heterogeneous elements and organizing them into churches; securing acceptable ministers; counseling with reference to church sites and plans, and securing donations of land; strengthening and encouraging feeble churches; enlisting sympathy and help for suffering fields; conducting a well-known religious newspaper, and carrying on at the same time an overwhelming correspondence with individuals and societies in the interests of the Home Mission work.

DR. JACKSON'S LABORS AND PERILS.

In the prosecution of this work Dr. Jackson has traveled, from the spring of 1869 to January 1, 1877, 197,204 miles—a distance each year of a trip around the world. He has made three trips to Montana, each involving about 1,500 miles of staging; three trips likewise to New Mexico, one continuing across Arizona to the Pacific Ocean, two of these involving more than 2,000 miles of staging and horseback riding each. Those who are familiar with the physical hardships and dangers incident to travel in a new and sparsely settled country, and only those, can form an adequate idea of the amount of suffering and fatigue which must necessarily be crowded into such trips. With all this amount of travel, by rail, by

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stage, on horseback and on foot, it is not surprising that he "should meet with many experiences that fortunately do not ordinarily fall to the lot of a minister." I can not better describe this feature of the work than to give an extract from the closing words of a brief review of his labors, etc.; which was furnished by request of the Presbytery of Colorado: "With the Apostle Paul, your Synodical Missionary can truly say, 'In journeyings often; in perils of water'—fording rivers, sometimes swollen with sudden rains; once compelled to get out into the freezing water and break the ice that had frozen out from the bank so that his horse could get through. 'In perils of robbers.' Five times has the stage been stopped and robbed by highwaymen, just before or after he passed over the route. 'In perils by my own countrymen' Once the trembling of the finger alone stood between him and instant death as a half-dozen revolvers were pointed at his breast—or when lying down at night upon his revolver with the strong conviction that he might wake to struggle with the Mormon assassin; once a fanatical Papal mob were called upon to hang him, and at another he was taken to prison for the gospel's sake. 'In perils in the wilderness,' as again and again he has been lost on the plains or in the mountains—sometimes in blinding snow-storms where others have perished, or among the trackless mountains of Arizona without food or water; again and again fighting the prairie fire that swept wildly around him, or fleeing before the roaring blast of a wall of fire madly leaping from pine to pine along the mountain side. 'In perils by the heathen.' Riding one long summer day with rifle across the knee momentarily expecting the attack of the savage Sioux; and again upon the Upper Missouri, where the steamer was fired into by the hostile tribes that inhabit the banks of the river; at another time avoiding the murderous Apache on the war-path and saving his scalp by fifteen hours. 'In perils by wild beasts and venomous reptiles; in perils by land and by sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in heat and cold.' Again and again crying out in

the agony of physical suffering for grace and strength to endure to the end." "Such is a feeble delineation," he continues, "of the life of your Superintendent for the last seven years. At times feeling that the burden was too great; that it could no longer be carried; that it was more than should be asked of one person; that he had done his full share of rough work;—and then chiding his unbelief and gathering new strength and courage at the cross of Christ, he has pressed forward again, thankful for the privilege of laboring and suffering for Jesus."

This extract speaks for itself. I have referred to it, not for the sake of reflecting honor upon the labors of Bro. Jackson, but in order to show that *aggressive* work under such circumstances means suffering, and toil, and peril. It is meet that those who sympathize with this noble work, and give of their means to aid it, should know at what expense these triumphs for Presbyterianism and Christianity have been won; and it is for this reason that I have been prompted to write this brief sketch.

THE RESULT.

What the result shall be when these infant churches and Presbyteries shall grow into maturity and spread abroad "until the work of each shall meet that of his brother on the other side," it may not be ours to see; but as surely as God reigns, that time is coming on apace, and coming through the instrumentalities and prayers of these faithful men who braved every difficulty and danger that this great and ever-increasing population might be saved for Christ and his Church.

The history of our Home Mission operations in the past century of our national life is full of thrilling instances of devotion, and sacrifice, and unremitting toil for the Master's sake; and it is pleasant to record the fact that the last decade of this rounded century has been closed in the same heroic, aggressive spirit with which the first began. Then the blue pennon waved from the summit of the Alleghenies, while earnest men peered anxiously forward into the unknown region beyond; now it floats from the summit of the Sierras—the last stronghold of the enemy—and waves responses to embattled hosts, from the Atlantic to the Pacific shore, on either side. The question is no longer, Shall we

advance? but, Shall we occupy? From God in history and God in his providence we get the command, as the watchword of this new century—"Close up the ranks;" "Hold fast that which thou *hast*, that no man take thy crown."

OBITUARY.

Another Good Man Gone Beyond.

Dr. Wm. A. Thacker is no more. This sentence will cloud with sorrow the feelings of a legion of friends and admirers of this pattern of God's nobility. He died at his residence in this city last Sunday.

Dr. Thacker has long been a sufferer from the effects of two very severe attacks of pneumonia, the first of which seized him during the time he was assistant surgeon of the 100th regiment of Ohio volunteers in the war, and which compelled him to leave the army. From this he had almost entirely recovered, and had lived at Fort Wayne, Indiana, several years, practicing his profession in comparative good health, when he was again attacked with the same fearful disease, and that attack told so sadly upon his constitution that he never has been strong since. In 1871 he came to Colorado with the hope of recuperating his health, but the insidious disease clung to him, and after four years of suffering, which he had borne with indomitable courage, the brave man was finally forced to succumb, and now our city is called to mourn the loss of a great life that won upon the hearts of the people here as in many other places. Until within the last few days Dr. Thacker had borne up under all his bodily afflictions with a strong will, and in the practice of medicine has carried help and health to thousands. He was remarkably successful and popular as a physician, and deeply beloved as a warm-hearted, noble gentleman.

He was born in Rochester, Warren county, Ohio, in 1840, and was consequently only thirty-six years of age, but in that short life he has done much good and has enshrined himself in the memory of thousands who have received his kind ministrations professionally and socially. He was highly accomplished in his profession, genial in his manners, dignified in his bearing, generous in his impulses, and, now that the golden bowl is broken, and the silver chord unstrung, and the spirit of the good man has taken its flight to the God who gave it, the many who loved him are saddened beyond expression.

The funeral will be held at his late residence, near the corner of Seventeenth and Lawrence streets, in this city, to-morrow (Wednesday) morning, at 8:30 o'clock. Rev. T. E. Bliss will conduct the services, after which the Knights Templar will escort the remains to the Union depot, from whence they will be taken to Fort Wayne, Indiana, for interment. Friends of the family are invited to attend without further notice.

ACTION OF THE MEDICAL ASSOCIATION.

At a call meeting of the Denver Medical Association held last evening at the office of Dr. Wilson to take action on the death of Dr. William H. Thacker, the following resolutions were passed:

WHEREAS, It has pleased Almighty God to remove from our midst by death Dr. William Harrison Thacker, and as *confreres*, we are deprived of his extensive experience and learning, and as a community, of his valuable services in alleviating the sufferings and mitigating the sorrows of human life; and

WHEREAS, He was one of the early members of this society, affording us in this intimate relation, ample means of knowing and appreciating his moral worth and professional promise; and

WHEREAS, This society, cherishing with warmest affection his many virtues and professional companionship, feel it to be their especial duty, no less than mournful plea; sure, to give a public expression of their profound sorrow at his untimely end; Therefore, be it

Resolved, That whilst we submit with patient resignation to this afflictive visitation of the Wise Disposer of all events, still we are permitted to regard the disease of Dr. Thacker, whose name has been and long will be identified with the practice of medicine in Colorado as a public calamity of no ordinary character, and as leaving a vacancy that will not soon be supplied.

Resolved, That the unassuming deportment and untiring devotion to his professional duties, which were so conspicuous even in his late protracted and painful illness; his remarkable tenderness to the sick—a tenderness always so sweetly displayed towards little children—are worthy of all commendation, and should be sedulously imitated by those who desire to lay a solid foundation for future respectability, success, and usefulness.

Resolved, That in professional intercourse, particularly in consultations, whosoever met him felt the presence of a gentleman and friend; candid, fair, and ethical; ever ready to hear with patience, to discuss with candor and to state with delicacy what he considered to be erroneous, with honesty what seemed deficient and approve with zeal that which he deemed just and true.

Resolved, That this society will, in a body, attend the funeral services, and thus manifest their deep and sincere sympathy with the family and friends.

Resolved, That the Secretary enter these resolutions in the journal book of this society; that he forward a copy to the family of the deceased, and that we request the news-

papers of this city to make them public.

A. STEDMAN, M. D.
F. J. BANCROFT, M. D. } Committee.
W. H. NEWMAN, M. D. }

Dr. Lemen then delivered the following eulogy, which was requested for publication by a unanimous vote of the society:

GENTLEMEN:—It is a sad occasion that assembles us this evening. One of our number has been taken from us in the noon-day of life. Dr. Wm. H. Thacker, our brother and friend, has been called to try the realities of the unseen world. I am no panegyrist and have not been called upon to eulogize the virtues of our departed brother; but a somewhat extensive acquaintance with him

so endeared him to me, that I do not feel disposed to let the present opportunity pass without offering at least a few thoughts relative to the life and career of the one whose premature death overwhelms a beloved wife and five interesting children with sorrow, and casts a gloom over a large circle of intelligent and devoted friends and patrons.

Dr. Thacker, I believe, was a great and good man—a great man because a good man. For this reason it is well that we take a hurried survey of some of his leading characteristics. The good deeds of the departed are at all times worthy of the consideration of the living, and especially in times like these, when dishonesty, fraud, and discrimination stalk, like mighty giants of moral desolation abroad over the land, and contaminate, by their pestiferous influence, men in high and low places, and of every creed and color. The good deeds and qualities of upright and pure men are worthy of record in letters of gold surrounded by frames of ruby. The deeds of men live after them, and this may, alas! be asserted of their evil as well as their good actions. Washington, Lincoln, Napoleon, Malancthon, have passed away, yet how intensely do they live! The category of deeds that made up the lives of each inspires many a forlorn traveler to take courage again—the footprints they left in the sands of time are ineffaceable. The beetling cliff of granite that so sternly, defiantly and successfully resists the ravages of time and fury of storm-cloud and wave, is perishable after all. Not so men's deeds; for the latter reach beyond time. The horizon of this life but bounds the realms of an eternal existence where status is not uninfluenced by the deeds done in the body. In regard to this matter our worthy friend and brother was not unmindful. He laid up treasures where neither moth nor rust doth corrupt. In the language of a recent classical medical author: "Am I passing beyond becoming bounds in suggesting the reflection, that, while witnessing such transitions from languor and decay into an undying life," as were presented in the instance of our esteemed brother, we may ourselves realize the truth that death is not the end of existence; that it is something grander than human skill defeated; that, when art can do no more, and friends "weep at the vestibule as the spirit passes out of doors," we may win glimpses of brighter scenes when the cares and passions of this lower life shall cease to engross, and the germs of opening science shall expand into the fullness of infinite truth.

As a physician, Dr. Thacker was skillful, thoughtful, and fertile in schemes to conquer the foe. He lived a candid, truthful life. He was largely endowed with intuition, and his acute perception guided him in discovering the condition of his patient more frequently, perhaps, than a process of reasoning. Quackery in every shape and form, pretense of every description, he detested. In his relations to his patrons and professional brethren he was a paragon of all that is honorable. He had the manliness to rebuke quackery, flippant and hollow pretentiousness, and could say "No" so firmly, yet so pleasantly, as not to give offense. He had an extraordinary amount of pluck, and before disease encroached upon him was noted for his energy. In fact this latter characteristic was not wanting till within a few days of his death, for, like Velpeau, "he died in the harness," visiting his patients almost up to his demise.

During the long years of his failing health he conducted a practice of more than average extent, and fair remuneration, not unfrequently responding to calls when those of less dauntless energy—less living to family and friends would have faltered. Socially, the doctor was possessed of enviable traits. He was candid, cordial, unostentatious, dignified, at once eliciting esteem and inspiring respect. We will long remember him, and cherish that remembrance, too "May He who tempers the winds to the shorn lamb," uphold and protect his bereaved wife and children.

PRESBYTERY OF COLORADO.

This Presbytery met in Denver, October 12. Rev. John G. Reid was received from the Presbytery of New York, and Rev. James W. Johnston from the Presbytery of West Chester. Messrs. Edward M. Deems and Edward Payson, Welsh licentiates, the former of the Presbytery of New York, and the latter of the Presbytery of New Brunswick, were received under care of the Presbytery. Rev. Henry Kendall, D.D., Secretary of the Board of Home Missions, was present and addressed the Presbytery. Rev. Sheldon Jackson, S. M., reported the organization of two Presbyterian churches in the San Juan regions, one at Ouray, June 13th, and one at Animas City, July 10th. These churches were received and enrolled, making a total on our Presbyterial list of thirty-four. Licentiates Charles Holm and Edward P. Welsh were ordained as evangelists. A call was presented for the pastoral services of Mr. Deems at Longmont, and the same having been accepted, arrangements were made for his ordination and installation at an adjourned meeting of Presbytery.

at Longmont, Oct. 28th. Mr. Deems is a son of the Rev. Dr. Deems, of the Church of the Strangers, New York, and is admirably qualified for the work he has undertaken. The church at Boulder petitioned for a transfer from the care of the Board of Home Mis-

sions, to that of the Board of Sustentation, subject to the conditions of that Board. The request was approved, to take effect November 1st. The committee on Home Missions recommended the re-appointment of Rev. Sheldon Jackson as Synodical missionary for the ensuing year. The recommendation was unanimously adopted. Overture No. 1, on reduced representation, was answered in the negative. Overture No. 2 was answered unanimously in the affirmative. As it is now three years since the Synod of Colorado has had a session, it will be hard to convince the brethren in these parts that Synodical representation is the proper thing. There is objection to a reduction on a Presbyterian basis however, as much as may be necessary. Rev. Wm. P. Teitsworth and Elder David Stuart were nominated as commissioners to the next General Assembly. Presbytery adjourned to meet in Longmont, Oct. 27th, 1877. The next stated meeting will be held at Denver, on the 7th of May, 1878. The Synod of Colorado will meet on the adjournment of Presbytery, in case a quorum can be obtained by waylaying the delegates to the General Assembly from our remote Presbyteries.

CUSTER COUNTY, COLORADO.

REV. W. P. TEITSWORTH.

A few lines from Custer and Rosita, our new county-seat, may be of interest. I have now been preaching in this inviting field five months. Between two and three years ago there was a church organized at Rosita. About two months ago I received into the church twelve members. We have now a session of three elders and two deacons. One of these elders is now standing upon the ministerial roll of our General Assembly. Another is a

young Englishman of the Methodist persuasion, who desires to become a theological student in our connection. He is also acting as our chorister.

From the commencement of my preaching at Rosita we have had a congregation of about seventy five, and our audiences are made up of intelligent people. "Was this hall fixed up so nicely for this occasion?" said Lucy Stone to me, on the evening of her lecture. "Not at all," was my answer. "It was fixed up especially for a Presbyterian sociable."

There are still at Rosita about a dozen more members to be gathered into our church. Some are cold; some are in doubt about success, and some are openly wicked. We hope and pray for the regeneration of twoscore souls before the year closes. We preach and labor for this only for the glory of the Master.

Ula is a village of about thirty houses. There are about half a dozen saloons. Hitherto it has been a noted gambling hole. A noted bishop preached here not long since. Said he: "I know you are all Christians." Paul's manner was to reason about "righteousness, temperance and a judgment to come," and then the wicked trembled. Here was a Sunday-school once, and the dear children went to the saloons and begged their teachers to come and teach them. Here I preached last Sabbath to about thirty hearers, and organized a Sabbath-school and raised three dollars for books. Some of the hearers wept for joy, saying it was the best meeting ever held in the valley. No reason why we should not have a good church here in this valley. If we do not, children and all will go to ruin.

Hardserabble Park is another point. Here, too, are some of our fold, and they need much to be looked after.

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This whole field needs looking after and just now is the time to strike and to keep on striking—to hold and to keep holding. What is done now is doubly doing. Delay is always losing and dangerous and disastrous.

Rosita is one of the best mining camps in all Colorado. Certainly it has the finest surroundings. In the past three months there has been great growth. There are now about twenty mines that are paying, and in a few months there may be as many more.

ROSITA, Colorado, Oct 12, 1877.

BOARD OF TRADE MEETING.

Langford to Remove His Foundry to Denver—A Project for Founding a University in this City—Interesting Speeches by Governor Evans and Others.

The meeting of the board of trade, Saturday night, at the district court room, a report of which was crowded out of our last issue, was very largely attended, and was characterized by unusual earnestness. The president, Dr. J. H. Morrison, presided. The secretary read the minutes of the last meeting, at which the proposition of Mr. Langford, touching the removal of his foundry from Black Hawk to Denver, had been submitted and referred to a committee, consisting of Governor Evans, Mayor Barker and Alderman Wilson.

Governor Evans, in behalf of the committee, reported as follows: In behalf of the committee, I will report that we have had a considerable amount of correspondence with Mr. Langford in regard to the terms of his proposition. The secretary has a record of the proposition, and I ask that it be read. (Here the secretary read a letter dated Black Hawk, June 3rd, 1874.) Your committee, sir, held a meeting upon the receipt of that proposition, and after deliberating upon it carefully, came to the conclusion that it was impracticable for the committee or the board of trade to undertake to raise the amount that would be necessary to secure this valuable improvement to the city, and instead of calling the board of trade together to receive that report, we communicated with Mr. Langford in regard to it. We asked him to revise his plans and see if he could not do with a smaller amount of land to be furnished by the board, acknowledging to him the anxiety that we all had to have him establish his foundry and machine shop here, especially in view of the fact that he proposed to manufacture iron fronts for buildings. I had one or two letters from him, which need not

be read, but I finally secured one in which he accepted the tract of land east of the Denver Pacific Railroad track, about one and a half acres, together with the triangular piece donated by Case & Ebert, which would require that \$1,800 be raised to pay the railroad company; and that he would spend \$12,500 the first and \$12,500 the second year, instead of \$15,000 the first and \$10,000 the second year, as originally proposed; the rest of the proposition to stand as originally made. That is the whole thing in a nutshell. Those of you that are not familiar with Mr. Langford's establishment, may be informed that it is an extensive machine shop, where he makes castings and machinery for the mining regions of Colorado. He assures me that his present trade will follow him to Denver, as from here he will be able to ship his manufactured goods as cheaply, or more so, than he is now able to ship his raw material from Denver to Black Hawk. The advantage that we have in this matter, is that we transfer an already built up important business directly to our city from the mountains, increasing the amount of trade that comes from the mountains to Denver thereby. In addition to that, he proposes to increase his business, as you have observed by the reading of the first proposition, which he does not take back. He obligates himself by this proposition, and the amendments to it, to carry on exclusively the business of manufacturing iron fronts and all other kinds of castings that are required in building both houses and machinery throughout the territory. He talks of only consuming the scrap iron. The consumption of iron that will necessarily be inaugurated by the manufacture of these heavy castings made in our city, will soon use up the scrap iron, and create a demand for the manufacture of pig iron in some part of our territory, or in our neighborhood, out of the ores and the coals that we find so abundantly deposited all around us. The reason that pig iron is not manufactured in any part of Colorado, is because there is no market here for it, the scrap iron answering all the present demands of the foundries of the territory, and until we can manufacture generally these iron fronts (we will manufacture them for all the territory to which we have access directly by rail, and even beyond that as soon as we commence manufacturing them), we will use up the scrap iron, and create a home demand for the production of pig metal, and that of itself will create an immense amount of domestic industry that will not start up until we get to making pig iron here, and making it cheaper than we can import it. Why, the price of pig iron here is so great that its manufacture, if there was a market created for it, would be one of the most profitable branches of business that can be followed in Colorado. The tariff in transportation that there is on pig iron approximates very nearly its original cost, and therefore, as soon as there is a home market for it, we will commence manufacturing it.

Now, it is the true interest of Denver to get these manufactories of iron started here in the city, to concentrate the business, and then the business of the production of iron will have its headquarters here also, although the furnaces may be scattered off in different parts of the territory, just as in Pittsburg, the iron being made in different

parts of the mountains, yet Pittsburgh is the headquarters of all the business transactions connected with it.

To make Denver then the business centre of a great iron commerce is what this proposition means. Mr. Jackson is already here. He has come out and started an institution here in a small way. He has enlarged it, and is enlarging it now. I have no doubt it will add more to Mr. Jackson's business to remove Mr. Langford here, than it will take away from him. The competition will, in all probability, bring somebody else to go into the same business. In that way one establishment after another comes to Denver, and builds up a great manufacturing city. One iron interest after another will be started after we get to manufacturing pig iron, so that we can get it cheaply, until we manufacture all of the iron products that are nec-

essary for this whole Rocky Mountain country. I hope I am understood. I hope you can see the point clearly, that concentrating the manufacturing interest takes care of itself after you get it fairly started. Just like the building of the Denver Pacific and Kansas Pacific railroads here has required all the rest of the railroads we have to be concentrated here. You start this manufacture, get it into fair, active competition, and it will draw that branch of business to you; that is to say, draw the principal part of it. Other foundries will move into the city—where competition is, skilled labor will be concentrated, and there is where the means of procuring materials will be cheapened, and every facility acquired for the production of manufactured articles, while the fact of this concentration will make everybody who wants to buy those manufactured articles seek them here. In other words, by starting this enterprise, you make the market and the place where it can be manufactured the cheapest. That is not all. The starting of manufacturing here is a necessity to the continued prosperity of Denver. While we are doing well, sir, it is my opinion that it is necessary to give our attention specially to this, and foster the manufacturing interest, for the reason that with the commerce that we have concentrated, the manufacturing will still more concentrate that commerce, and I believe that by concentrating the manufacturing, as we are concentrating the railroad interests of the country, giving us facilities for communication with all parts of the territory, that we will here, at the city of Denver, be the centre of trade for a larger district of country than has its trade concentrated in any other city in the United States, unless it is New York, and the reason why I believe that is simply this: Colorado, in fact, the whole Rocky mountain country, is to be necessarily a sparsely settled country. We might just as well make up our minds to it now as to make them up a few years hence; and while the area that trades to-day to Denver is as large as that that trades to Chicago or St. Louis, the population in that area is very small, and must necessarily continue to be very small, compared with the population of the country that surrounds and trades at those two prominent western cities. But that is no reason that Denver shall not beat them both, in its growth, in its concentration of interests, in its national importance,

for the reason that the sparseness of the settlement of the country for which Denver is the commercial centre, will necessarily prevent the building up of Milwaukees, and Rockfords, and Galenas, and Quincys, and those big cities that surround and compete with her in that region of country which trades to Chicago, and, consequently, we will have more of the direct original trade of the pastoral country that is to the east of us, and of the mining country west of us, than Chicago has of the country that surrounds her, or St. Louis has of the country that surrounds her. A sparsely settled country cannot build up commercial points at every county seat,—that is, extensive ones. Of course there will be little neighborhood settlements, but the trade of a sparsely settled country, where it has the facilities for communication, will be much more extensively concentrated in its commercial centre than is the case in a densely populated country. That is the point I want to have clearly understood,—the advantage we have here to go to work and concentrate the trade in Denver to make it a big city, notwithstanding the sparseness of the population of the country that makes this its business centre. That very sparseness will aid us to concentrate business here, as it does from the plains of the east, which bring their traffic on camels for hundreds of miles to Damascus, and has supported a large city there almost from time immemorial. I will move that Mr. Langford's proposition, as an entering wedge to a grand addition to our means of prosperity, be accepted, and that a committee be appointed to raise the means to meet his proposition. (Seconded.) The land will cost us \$1,800. That is what we have to pay in cash to get Mr. Langford with his establishment moved directly into the city of Denver. I regard it a very advantageous proposition, in view of the interests involved, to which I have already referred.

Here Mr. Bennet came forward and read a proposition.

Mr. Langford's proposition was, on motion, accepted, and the following committee appointed to raise the money: Messrs. George W. Brown, C. P. Elder and E. F. Hallack.

Mr. Bennet's proposition was referred to a committee consisting of Messrs. Kinsey, Case and Pierce.

Governor Evans said: I have another question of more importance to this city than all the questions we have had up, one I am satisfied will meet the hearty approval and co-operation of every citizen of the city of Denver. While we attend to the material interests, sir, I believe that it is very important for us to pay some attention to the intellectual, and if we want to make a great and a prosperous community here, we must see that that prosperity is kept up by thoroughly educating the rising generation. In other words, we want here in the city of Denver a university of learning. About the time I returned from the east last winter, whither I had gone to buy the iron for the South Park road, I was waited upon by Judge Bond and Professor Mallett, and a few other gentlemen, in regard to the question whether we could not devise some means of

140 establishing and endowing a university in the city, or near the city of Denver. The idea occurred to me as a very good one. In fact, it is one that is not new. But the plan that they suggested was the main feature of the question. They suggested that we get a certain number of the leading religious denominations in the territory to concentrate their efforts upon building such a university. You know, sir, that these things are generally done by these churches as church enterprises. Now, there is one state university at Boulder. I would not propose to interfere with that in the least. There is a Congregational college started at Colorado Springs. It is a most beautiful site. I was looking at it not more than eight hours ago. It is one of the prettiest places in the territory of Colorado, and it is adjacent to one of the prettiest little cities I ever saw, in all my travels. I don't propose to interfere with that in the least. But what I do pretend to say is that the people of Denver can do some things as well as others, and that we can found an institution that will be equal, if not superior, to any other institution of the kind in the western country right here in the city of Denver, or within easy reach, in the suburbs. And if we do, it will add very largely to our prosperity. I have been to Colorado Springs, and I went before the Methodist conference to-day, and I laid the plan I have here before them. I have talked with the leading men of the Episcopal church, Bishop Spalding, and others; I have talked with the Rev. Mr. Scott and other members of the Baptist church; have talked with members of the Presbyterian church, and have got the emphatic endorsement of the highest authority of the Methodist church in the territory, by a resolution unanimously passed about twelve o'clock to-day, in favor of the scheme.

What I want is this, to say to this board of trade that if we will co-operate in this enterprise, I believe that we can concentrate the influence of those different denominations I have mentioned in a united effort to build a great and a glorious enterprise for the Rocky mountains—a university that shall be a university in fact—and that here in the growth and prosperity of the city of Denver we can secure the means of effecting an ample endowment for the institution which will necessarily come from the growth of the city, if it owns enough of the soil in and around the place to enjoy the benefits of the enhancement of the property.

The details of the plan are simply these: For each of these denominations to have a perfect equal interest in the foundation and in the management of the institution, and I propose that the superintendent of public instruction of the territory, the Arapahoe county superintendent of public instruction, and the Denver city superintendent, when we have one, of public instruction, shall be members of the board of trustees—giving a fifth class of trustees. The Episcopal, Presbyterian, Baptist, and Methodist churches each having three. These three *ex-officio* members of the board to co-operate with them in planning and managing, and running the institution through all time. Now, the only difficulty is to get these different denominations effectively and efficiently at work and we have concentrated the most numerous religious interest of the ter-

ritory upon the enterprise. There are other denominations, to be sure. The Congregational have started an enterprise. There are others that perhaps might go in if they were solicited, and in our discussions I proposed others, but in looking over the field, and talking with the different denominations, these four, or their leading men, agreed that they four could work together—whether others that might come in could work harmoniously with them or not,—so that preachers and laymen can work in founding and endowing it, and filling it with students when built. The faculty to be equally divided amongst them. I want this board of trade to appoint a committee that shall meet with the committees of these other parties, and see whether they can agree upon a plan for the establishment of such an institution, and that that committee, if it succeeds in securing the co-operation of these parties, shall report to this board of trade the whole programme and the plan, and that we go to work and secure the means of endowing it. A foundry is liable to play out. It may go on for a century, it may not. But a well-founded university lives as long as the country in which it is founded lives. It lives for ages. Its influence runs through all time, and therefore, as I said when I commenced this proposition before the board of trade, is more important than all the other propositions we have had before us put together. Now, sir, I believe that this institution can be endowed right here. I believe we can get lots and other property contributed for the purpose, if it is properly got up. I am ready to contribute liberally myself. I know other parties, persons who own additions or lots in the city, who have the good of the cause of education at heart, are ready to contribute a portion of their property, for the purpose of establishing such an institution. Why, there is nothing in all a man's life time that he can do that will be so permanent in its beneficial results as in founding an institution of learning that will live on and work year after year, age after age, after he is laid in the grave. It is worthy of any man, and worthy of the consideration of the board of trade, as a means of doing good, aside from the interest that the city has in promoting her own prosperity. The object of this board of trade is to promote the material interests of the city. This will come in for its full share in that direction, in addition to the beneficent influences that it will be exerting through all time.

The speaker then offered the following:

Resolved, That a committee of five members of this board be appointed to consider the propriety of the co-operation of this board with parties who propose to organize and found a university in the city of Denver, as reported to the board, by John Evans, this evening.

Which was carried. Committee appointed are: John Evans, Chas. B. Kountze, Frank M. Case, Mayor Barker, and Alderman Willson.

Mr. Buck said: * * * The principal objection, it seems to me, which will be brought before the committee, as people examine the matter carefully, is that it disburses funds for educational purposes, which

in all cases thought to be concentrated. It has been the experience that the organization of new colleges and universities, which are generally endowed with a small sum of money, named for the donor, is a great detriment to the substantial, larger, and more advanced institutions of learning organized of old. So that this plan, which is contemplated here now, while we have already hardly a high school in the territory—not an academy of high standing—we have not one of advanced standing; it is proposed here, without material to manufacture a general graduate; it is proposed to organize a university and graduate your medical graduates, your law professors; you are to give degrees in all the professions and in the sciences, and you have not material yet for a first-class high school. So, I say, we had better limit encouragement to those institutions already established. I think the good of the territory requires this concentration.

Governor Evans said: If the board will indulge me, I would like to make one or two remarks in reply to the gentleman who has just addressed the board. That is more opposition than I expected to find to the enterprise in Denver, and I am satisfied that that is more opposition than it will have when it is fully and fairly understood by the gentleman himself. That anybody has undertaken the location of an institution of learning by the Baptist church in any other part of this territory, is a thing that I had not heard of. That any one has the location of an Episcopal, of the character that this is proposed to be, I had not heard of, neither I believe has Bishop Spalding. That the Presbyterian church has made any such location at any other place, or the Methodist, I had not heard. Now the question is simply this: In all parts of the country, with rare exceptions, these denominations have undertaken to establish and found universities of their own, on their own account. By the conferences that they have had they have come to the conclusion that in view of the sparseness of the population of this country, for a number of years to come at least, that it was better for them to unite in the establishment of one institution, that should rise above the dignity to which the gentleman has alluded in his reference to other institutions than these. This is the main point of the question. Only one of these denominations has acted on this proposition as yet; but that they should come to the conclusion that their united efforts will build a bigger institution than their separate and scattered efforts seems to me to be reasonable. That they don't interfere with any other church by establishing an institution of their own in a place where their church has not got any such institution—that is clear. Therefore his remarks as to interference with other institutions is not well founded. If the gentleman proposes, because they have started a university at Boulder, therefore Denver must not have any, then we will understand him. I take issue with him directly there. I say that the city of Denver and the board of trade of the city of Denver, has a perfect right, and it is no hostility to Boulder city, nor to Colorado Springs for her to act upon that right in planting an institution that shall grow up and overtop the institution planted at Boulder or Colorado Springs. It is no interfer-

ence with their rights. They have not a pre-emption right of education in this country, and if they had, their institutions do not come down close to the large population that is to be right here in the city of Denver, which will support to a very large extent this institution. In fact, in all institutions of the east, it is found that the local patronage in even the high universities is the largest part of their patronage. It was so in Illinois, I know, because I was connected with a project on the plan that these parties propose that they will establish this. We went to work in Chicago in establishing the Northwestern University, under the management of the Methodist church. We got the influence of that church in Michigan, in Indiana, in Illinois, in Iowa, and in Wisconsin concentrated upon one institution. We then went to work in a small way. The first money the institution had I went around through the streets of Chicago and begged with a little subscription paper, and raised two thousand dollars to meet the first payment upon the first property that it ever owned. That property is now the site on which the largest and finest hotel in America, the Grand Pacific hotel, of Chicago, stands. It is owned by that university still—the hotel occupies it on a ground lease. The institution has grown from this small beginning, and by laying off a town, in which it is located, until it is worth between a million and a quarter and a million and a half, as shown by the annual report. That thing has been done within the last twenty-two years. We started that when Chicago was about the size of Denver to-day. We planted that institution, and virtually by the growth of the city and the enhancement of the property that it acquired at that early day, acquired its magnificent endowment. It had over eight hundred students in its classes during the last year. I propose, unless the city of Denver and the board of trade, that represents its people in matters of improvement, think it an improper thing for these denominations to do, that we lend them our assistance in doing this very thing over again in Colorado. [applause]. But if any gentleman here thinks it is an improper thing to do, then let him vote against it.

On motion, the board adjourned.

Rocky Mountain Presbyterian.

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About two years ago a Presbyterian missionary went into "the San Juan country," in Southern Colorado. It cost him \$500 more than he was worth to get himself, his wife, and his two children settled in that destitute country. He is trying to pay his honest debts by all sorts of self-denial. Often, for days, he can afford no meat upon his table. I know him to be a faithful, efficient, and devoted minister of the gospel. He is the only one of any denomination, in all that San Juan country, with its rapidly developing mines, its thousands of miners, and its rapidly increasing population of other classes. He is a man "in journeyings often"—to say nothing of other things. His horse-back rides are long, wearisome, and exhausting. He has a horse; he has no buggy, and will for years be unable to buy one. And this buggy, may it please your readers, is just what I am now after. It will be of great advantage to his work—if he ever gets it. It will enable him to visit the mines and the miners more frequently. It will enable him to carry with him ample supplies of religious reading—which he cannot now do, if he carries clean clothes, and keeps himself as cleanly clad as a minister of the gospel should. His long trips require him to carry more of such reading than can be carried on horseback. Besides, with a buggy, he could carry blankets and horse-feed, and so camp out and save "lots" of money for debt-paying and for clothing. Now his horse must often go without feed over night because he can carry no grain with him. And what is of far more consequence, if this man had a buggy, his wife, who knows how to be, and wishes to be an efficient co-laborer in his missionary life, could frequently go with him on his missionary tours, and treble his influence for good. Is not this a point worth considering? If you were riding weekly from thirty to ninety miles, on the Master's business, over hard, flinty roads, reflecting the intense heat of a burning sun, would you not think that some of the dear Master's friends, able to do so, and interested in your work, should furnish you with a buggy, and so aid in the efficiency of that work, and in making your rides less toilsome and exhaustive? You know. Is not this saying of the common Master a blessed rule, "Whatsoever ye would that men should do to you do ye even so to them?"

Will this dear brother and faithful missionary get his buggy? I *hope* so; he *thinks* so. He says, "On my recent journey to Presbytery (two hundred and ninety miles on horseback) I met a man who said I ought to have a buggy. I told him I was asking the Lord for one, and expected to get it before long." In a recent note he says, "You ask the readers of the *Presbyterian*, and I will have that buggy within sixty days, I think." May the Lord so order. We shall soon see what such faith in the liberality of your readers is worth.

EDUCATION.

The College at Evans, Colorado.

BY REV. W. T. WYLIE.

On the 11th of last July articles of incorporation for a College, under the auspices of the Presbyterians of Colorado, were signed by Rev. Sheldon Jackson, D.D., Rev. A. C. Todd, and others. The College is to bear the name of "Evans," in honor of Governor Evans, of Denver, who has proved himself the warm friend of Christian education, and who gave assurance, when the St. Louis colony first settled in the Territory, that he would be ready to give liberal and substantial aid when the people would take steps to establish an institution of learning. The people of Evans have set apart forty acres of ground for the Institution, and the location is all that could be desired for beauty, convenience, and value, both present and prospective. The Institution will open on Monday, the 28th inst., and any persons interested in obtaining information in regard to it would do well to address Rev. Sheldon Jackson, D.D., Denver, Colorado.

The Presbyterians of that new country are doing well in giving attention to the subject of education at this early day. The youth of the Territory cannot be left to depend on Eastern colleges for their training. The expense of journeying to and from the East would forbid this. The large class of intelligent and educated men and women who are settling that region are anxious to secure for their sons and daughters the advantages which they left behind them in the older States.

THERE IS A DEMAND TO-DAY

in the Territory of Colorado for such an institution as is proposed by the brethren in their action. Let it begin as a common school if you please, but by all means push up to the stature of a full grown college as rapidly as possible. There may be more than one hundred students gathered around its Professors as soon as they are fairly established and ready for work. In the course of a few days spent in the Territory two years ago, the writer found not less than a dozen students longing for such an institution as Dr. Jackson, the Rev. A. C. Todd and others, have now planted.

Not less than four or five branches of the Presbyterian family are taking hold of this enterprise, resolved that it shall be vigorously prosecuted.

THE LOCATION

is very advantageous. Evans is easily reached by railroad from all parts of the Territory. The place has been settled by an intelligent and thrifty church-going people. Already two Presbyterian churches have been built in the town, and both of them are well filled.

The United Presbyterian Church has sent out one of its ministers, the Rev. S. B. Reed, who is to look after the United Presbyterian cause in the Territory. His headquarters and the centre of his operations will be at Evans.

No finer agricultural region can be found in all Colorado than the country around Evans. The supply of water from the River Platte, the Big Thompson, the St. Vrain, the Cache La Poudre, and the Little Thompson, is ample for thousands of acres of the finest land in the world. Already ditches have been made, and farms are springing up all around Evans.

The wheat crop on these farms, where properly irrigated, almost exceeds belief. Last year the premium was given at the Fair for a yield of over seventy-five bushels to the acre, and the average crop of the Territory was over twenty-seven bushels to the acre.

In no place are there finer openings for grazing. Last May the writer saw five hundred lambs in one flock, which was feeding within an hour's drive of Evans.

As to the morals of the community, it would be hard to find a place to which Christian parents could send or take their families with greater confidence.

ONE CLASS OF PERSONS

will find Evans, with its religious and educational advantages, especially inviting. I refer to those who wish to change their location, and seek a new home, keeping health in view. Many who could not pursue a course of study in the East without breaking down, will be able to grow stronger in body, while prosecuting their studies in the pure, invigorating climate of Colorado.

Henry Martin, Esq., of Cincinnati, Ohio, one of the Trustees of this College, is about to make arrangements with the railroads, by which those who wish to visit Evans, or to settle there, will secure advantages in transportation.

Christian men and women to whom God has given abundant means, may find a desirable opportunity

TO PLANT SOME MONEY

in the way of building a hall or endowing a Professorship. Brother Jackson, we are sure, will be glad to hear from such persons.

Now is the time for the friends of Christian education to take hold of this work.

This new College lies as yet like a helpless babe, demanding care. Those who give this loving care now, will one day rejoice in its power and usefulness.

Moses in the little basket of bulrushes seemed very insignificant, but Moses at the head of God's hosts, in after years, became a leader in whom the whole world was blessed.

THE COLLEGE IN ITS CRIB

looks out to-day, and by its very need appeals for friendly help and parental care.

Who will hear the call, and help the child? Pharaoh's daughter is immortalized by her ministry to Moses.

The foster parents of Evans College will doubtless rejoice as they contemplate the results of their loving care in the future. Who will build the child a house?

It is looked for with all the more interest because it will appear in two volumes during this winter.

MAY 12, 1877.

Our National Sanitarium.

I have no time now for a detailed account of a rapid yet enjoyable trip to Colorado, our national sanitarium. Leaving here the evening of the 1st, the journey of 2,000 miles, with its sight-seeing and business, was accomplished, and to-day (12th) I am at home.

The Kansas Pacific sustains its well deserved reputation as a pleasant and safe route to Denver. Year by year the "Great American Desert" is growing beautifully less. Flourishing settlements are seen now where, in former trips, I saw nothing but barrenness. The boundary of the agricultural region has been rapidly pushed into the desert. We need not be amazed, for the desert shall yet blossom as the rose. The Presbyterian Church has well-manned forts all along the line of this road.

The growth of Denver surprised me. In 1870 I saw it a sprightly town of 4,000; in 1872, an ambitious city of 10,000; now, a growing metropolis of 25,000. A beautiful place it is, its ample business-houses and elegant homes, its numerous churches and spacious school-houses, indicating intelligence and growth.

Presbyterianism seems to flourish in Denver soil. Three churches are now in prosperous condition. The youngest (St. Paul's) is under the pastorate of Rev. T. E. Bliss.

The Seventeenth Street Church is now supplied with great acceptance by Rev. Isaac W. Monfort, who has sought this climate for the health of his estimable wife. The church is well organized, free from debt, has a flourishing Sabbath-school and a comfortable house of worship.

The Central Church has been fortunate in securing the ministrations of Rev. Alex. Reed, D.D. His health is feeble, but under the invigorating influences of the climate he is able to preach, though not equal to pastoral duties. He attracts large audiences. This congregation is still jubilant over the recent debt-paying revival. You have heard of that protracted meeting—six hours of unexpected yet successful service. Mr. Kimball, on his home-

ward way from California, dropped into the services of the Central Church, a perfect stranger. Learning the story of the church's debt, with the nerve and faith of a true Chicagoan he assured the pastor that the whole amount could be raised. The services were thrown into his hands. The congregation smiled at the presumption of the man who dared undertake to raise even the smallest amount from among a people that had given, as they thought, the bottom dollar. Arguments and appeals were pressed home; then subscriptions were called for, beginning with \$2,000 each. It was a lively scene. The patience of the people was as wonderful as their liberality. Six hours they heroically stood their ground, scarcely an individual leav-

ing the house. The result was a subscription of \$30,000, which, on the following Sabbath was increased to \$33,000. Parents subscribed for themselves and then for their children. Many children promised for themselves. One noble boy subscribed \$20, and while I was a guest of his excellent Christian parents he sold his pet rabbits for several dollars to pay one installment. One lady sold her piano; another offered the services of her cultivated voice in a concert to aid the cause. A poor washerwoman subscribed \$10, and paid it before the end of the week. A gentleman sold his horse and buggy. It was a self-denying service, and will be felt for years. The subscriptions have been reduced to negotiable notes. The beautiful edifice will be completed this summer.

The Sabbath-school, numbering 300, is lively and well conducted. An unusual, yet intensely interesting feature is the Chinese class, of twenty-five or thirty adults. It is held in the parlors of the church. John C. comes that he might learn how to make more money in increased facilities of communication with his customers. He is attentive, studious and appreciative. There is a teacher to each pupil, and the hour is passed in singing and teaching the rudiments of our language. Not long since the teachers gave an entertainment for the class. John C., not to be outdone in courtesy or liberality, arranged a sumptuous and characteristic feast. He sent to Cali-

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fornia for every variety of food used in China—whether the rats and puppies were included, the guests did not care to inquire. Invitations in Chinese were issued to all who had shown them the slightest favor—none were forgotten. Fourteen courses were served. Many of the guests showed *special* weakness for American bread and butter—the only familiar article on the table. The courtesy and liberality of John C. were faultless. It was a memorable occasion. It is thus we shall reach the hearts of this people.

Colorado Springs.

Colorado contains no more beautiful and attractive place than Colorado Springs and its surroundings. It is just the place for invalids, and persons who desire to retire to a quiet and meditative life. The town is handsomely designed, with broad streets, level as a floor, straight as a shingle, and shaded with trees that, in ten years hence, will be of incalculable value and refreshment. In neat and cozy cottages, with ample yards, the people live at ease, strangers to the friction and excitement that wear the life out of our metropolitan dwellers. The people are part of the cream of many a cultivated Eastern community, drawn thither, not from mercenary, but health considerations. Stopping at the popular Crawford House, the porter placed my traveling bag in the hall, with a pile of others. I asked him to check it. "No," said he, "we don't check baggage here; we are honest folks." I breathed easier, feeling thankful that I had found so honest a people.

The Presbyterian Church—you had a brief history of its origin and growth in your issue of the 2d—is flourishing under the watchful care of Rev. H. B. Gage. He is popular and successful. A recent revival largely increased the membership, both in numbers and spiritual power. Three young men, fruits of the revival, have determined upon the ministry.

The points of interest around Colorado Springs are numerous, picturesque, and strangely wild. Five miles away, at the base of Pike's Peak, is Manitou, with its famous springs. Near by is the "Garden of the Gods"—a place of grotesque and rugged grandeur; then Glen Eyrie, with its overhanging rocks and rushing

cascades—these and more are inspiring, invigorating and grand. An attempt at description is folly—adjectives are exhausted, and thought in wonder dies away. I don't wonder that invalids crowd to this delightful retreat and gain a new lease of life. It is soul-inspiring, and refreshing to the weary and overworked brains of thousands. Here I met many friends of former years, who are wedded to the climate.

The Presbytery

(1877.)

Of Colorado, embracing Wyoming, convened Tuesday evening (8th), in Colorado Springs. Rev. I. W. Monfort preached the opening sermon. Rev. T. E. Bliss, of Denver, was chosen Moderator, and Rev. J. L. Gage, Temporary Clerk. The representation was large. Many of the members came great distances, and at great personal sacrifices. The Darley brothers came across the mountains from Del Norte and Lake City, a distance of 285 miles, in a pony-buggy, and were one week on the way. They are brave and self-denying men, eminently adapted to their peculiar fields. The Lord is blessing their labors wonderfully. The Presbytery was all the more enjoyable, the business, sociability and spiritual exercises were the more heartily relished, because of the great difficulty in coming together. These mountain brethren mean business, not in their own strength, but in divine grace, sought in frequent seasons of prayer. They are a noble band of men—not mercenary, but wholly devoted to the work of the ministry. The Presbytery addressed itself promptly to business. Ample time was allowed each pastor and elder to present the condition, prosperous or adverse, of his congregation. The greatest hindrance to permanent growth is the frequent changes in the population. In spite of every difficulty the cause of Presbyterianism is growing, and will be a power in the Centennial State. Rev. Sheldon Jackson—who does not know him, the Bishop of the Rocky Mountains?—made his appearance on the second day, on his return from a two months' tour through New Mexico and Arizona. It is hard to keep the track of this brother. It is worth a man's life, almost, to keep in sight even of his coat tail, as he glides around the mountains, or

plunges into deep ravines, or darts away southward among a strange and wild people. On this trip he had traveled over 3,000 miles, mostly in private conveyance, under Government escort. He was accompanied by Mr. W. H. Jackson, the Government Photographer. He brings sad tidings from that unexplored region. Sad because these strange tribes, the remnants of the Aztec people, are idolaters, having no knowledge of Christ. He brought home a number of hideous and veritable specimens of their idols. He told us how he had seen confined in one corral 3,000 children, 4,000 women and 2,000 men, in all 9,000 Indians, to be counted by Government officials preparatory to the distribution of supplies, yet not one of the 9,000 had ever heard of Christ. The Church needs just such indomitable pioneers as Dr. Jackson. Who'll supply the sinews of war? "To the front!" Enough, though the half has not been told.

The homeward route was by the Denver and Rio Grande, Atchison, Topeka and Santa Fe Railroads, which now form a new line of communication with Denver. The time is quicker than by any other route, the accommodations are superb, the scenery varied and delightful. The Rio Grande Road, running at the base of the mountains for 120 miles, gives the traveler a magnificent view of the eternal hills; while the Santa Fe Road, hugging the Arkansas River and crossing its extended valleys, and penetrating the immense wheat-fields of Southern Kansas, gives him an opportunity of seeing the finest prairie country in the world. If you want health, meditation, recreation, and elevating enjoyment, go to the "National Sanitarium." When you go *don't leave your religion behind*; but by example, prayer and money aid the noble band of Christians who are trying "to hold the fort" in those mountain fastnesses.

R. I.

CHURCH DEDICATION AT OURAY, COL.

The First Presbyterian Church of Ouray, Col., was dedicated Oct. 14, 1877, at 11 A. M., just sixty-six days from the time that the first dollar was

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subscribed. Dedictory sermon by George M. Darley. Dedictory prayer by Rev. George N. Smith, of Cannon City, Col. Rev. S. J. Libby, pastor of the M. E. Church, also took part in the dedicatory service.

The first sermon ever preached in Ouray was preached on the evening of the 5th of April, 1877, in Benton Hall, by George M. Darley, who arrived in Ouray the last day of March, but on account of hardships encountered on the road was unable to preach until that time. He preached again the following Sabbath morning and evening. Then he returned to Lake City, having been absent from home twenty-one days. His next visit was made in June, accompanied by Rev. Sheldon Jackson, D.D. The church was then organized, with a membership of twelve. Col. H. F. Blythe was ordained ruling elder.

♥ "Honor to whom honor is due." Owing to the liberality of the citizens of Ouray, and especially to the zeal, earnestness and generosity of Elder Blythe, who donated the ground, which was a very generous donation, to which he afterward added \$300, made the raising of the money for building a very easy matter. In no other frontier town in Colorado could the same amount of money be more easily raised than the \$1,169 that have been so cheerfully given by the citizens of Ouray for the erection of its first house of worship.

The First Presbyterian Church of Ouray is the frontier church of any denomination in Southwestern Colorado. The building is in chapel style, 24x40 feet. It seats, comfortably, 168 people. It is nicely painted outside in lavender color, with brown trimmings, and shellaced and varnished on the interior woodwork with walnut trimmings. It is built of Rocky Mountain pine and spruce, and nicely plastered.

Wainscoting four feet in height. The ceiling is fourteen feet in height, with a quarter circle of eighteen inches in sides and ends. Cost, \$1,846; of which \$687 is from the Board of Church Erection.

THE GOSPEL IN WHAT IS TO BE THE CENTENNIAL STATE.

Dear Evangelist: At this time, when the wheels of Home Missions seem to move a little heavily, I want to speak a few words which may cheer the hearts of friends, and incline them to oil the axles. Then the Lord's ear will be gladdened as he hears the music of the Gospel chariot wheels as they rumble on through the land, bringing glory to him by conquest and victory.

When I came to this field a year ago last August, I found at Longmont a small church organization of eighteen members. Since then the Lord has caused us to grow. We have been refreshed and watered. And now we number forty-two. He has also opened the hearts of his people, and now they are building a house of worship. Already the superstructure is going up. And if the Lord continue to prosper, by next July we shall be able to give to him a Centennial house in this Centennial State.

My whole field is nearly one whole county. The points of interest are—Longmont, Valmont, Erie, Nederland, Caribou, Sunshine, Gold Hill, Ni Wot, and St. Vrain. And each of these places is a place of interest, promising an abundant harvest, if only we have men to put in the Gospel ploughshare, tear up the ground, sow the good seed of the kingdom, and harrow it in with prayer.

As yet we have but a single church building in all Boulder county; and this is at Valmont. The church was discouraged. There had not been a sessional record for more than three years.

Three weeks ago I had arranged for a communion service, inviting the Rev. C. W. Hawley of Denver to assist. From the very commencement it was manifest that the Lord was present. We had a glorious meeting, and the result was nine souls added and ten children baptized. How refreshing to the discouraged church. All are now alive, and are praying and pleading for more protracted services. And next Sabbath is the time fixed on for commencing. O that the Lord come down and regenerate a score or more of souls!

At Erie also, where I have preached a few times, I find that there are ten Presbyterians just ready to be organized into a Presbyterian church. One lady is a graduate of the Young Ladies' Institute at Steubenville, Ohio, and two others are sisters to the President of the University of Wisconsin.

At Nederland also the church has grown from six to fourteen. Still there are others to unite. And now they are moving earnestly for a house of worship. O what work! It is bewildering to a single missionary, but rejoicing. O for wings instead of the saddle!

In view of all this work that is pressing upon me, I lately made the Macedonian cry, and the answer came back from the Home Board at New York, "Spread yourself as much as you can this Winter, and we will *try* to send you a helper in the Spring."

Why should not this Centennial year, upon which we have now entered, be a grand, glorious, prosperous year for the spread of the Gospel through our Presbyterianism. We are old enough, and strong enough, if we only have faith enough, to step right into the front rank, and in the name of the Lord, and for his glory, take much of the land by storm. The promise is "A little one shall become a thousand, and a small one a strong nation." O that the Lord pour upon the whole Church copiously of his Spirit to rally to the charge!

W. P. TEITSWORTH.

Longmont, Col., Jan. 8th, 1876.

PRESBYTERIAN HOME MISSIONS.

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To pray more earnestly and labor more intelligently for the conversion of your own land—to keep informed of the progress of the work and sustain a Home Mission paper subscribe for the

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\$1 a Year; 25 Copies, \$12 a Year.

Address

REV. SHELDON JACKSON,
DENVER, COLORADO.

A CORRESPONDENT of the New York *Observer* thus speaks of Rev. E. P. Welsh and his work:

It was a source of positive pleasure, when, having visited several mining towns, and seen nothing to remind a Christian of his faith, to see on approaching Fairplay two steeples of churches. The larger and higher one was that belonging to the Presbyterian Church; and next to the pleasure of finding that some church had lifted up its banner there, was that of discovering that the Presbyterian Church was leading all others in the Lord's work. The minister in charge is Rev. Mr. Welsh, a graduate of Princeton, and thoroughly devoted to his work. An enumeration of his labors will plainly show what a minister in this land feels bound to do. He preaches twice on the Sabbath to his own people, and once to the miners in the villages of Alma and Dudley, six and seven miles distant. He superintends his own Sunday-school and one in each of those towns, and, for a kind of religious pastime, perhaps he has the care of other Sunday-schools, the farthest of which is on the Arkansas River, sixty-five miles distant.

A Colorado pastor is a bishop in at least two respects. Not only does he feed the flock over which he is the appointed overseer, but he takes under his charge wide tracts of country, and looks after the religious needs of those who live in the ranches up and down the water-courses.

COLORADO CONGREGATIONAL ASSOCIATION.

The work of the Association practically commenced Wednesday evening, with a sermon by the Rev. C. M. Sanders, of Cheyenne; Text, 1 Cor. ix. 27, f.c.

Thursday morning was taken up with the organization, and devotional exercises. In the afternoon Rev. Mr. Sanders presented a memorial of the late Rev. M. K. Holbrook, followed by a "Relation of Experiences and Observations respecting Family Worship." Then came reports from the different churches. Rev. J. W. Pickett, of Colorado Springs, preached in the evening from Phil. ii. 13.

Friday morning's exercises opened with a discussion, "The Church Prayer Meeting; Dea. J. S. Taylor, of Cheyenne, read a paper "Aiming at Practical Results in Sunday School Work." The afternoon was occupied by services at

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Park Church, and the Methodist Church. At the former place the ladies held a Woman's Missionary Meeting, conducted by Mrs. Pickett. Addresses made by Mrs. Kellogg, Mrs. A. E. Morrison, Mrs. Telford, and Mrs. Todd, all of Denver. Reports of the different auxiliary societies received. Mrs. Pickett read a paper advising the consolidation of the auxiliaries as a branch of the W. B. M. I., which was done. The gathering at the Methodist Church took the shape of a business meeting. In the evening at the Baptist Church, Rev. A. J. Chittenden, of Boulder, read a paper, "The Perils of Christianity in the house of its Friends." Followed by the Rev. C. C. Salter, of Denver, with "The House Beautiful."

This morning Mrs. Julia Peabody presents "The Christian Home the Nursery of the Church." Rev. Mr. Salter, "The Witness of the Life to the Truth, or the living Epistleship." This afternoon will be occupied with the subject of Foreign and Home Missions. Addresses may be expected from Rev. J. Porter, J. W. Pickett, J. Adams, and others. This evening the ladies of Park Church provide a Tea for the members of the Association and their friends.

The following are the appointments for to-morrow: Rev. Mr. Chittenden at Park Church in the morning, Rev. Mr. Salter at the Presbyterian Church in the afternoon, Rev. Mr. Pickett at the Baptist Church in the morning, Rev. Mr. Porter at the Methodist Church in the evening. At the close of the morning service at Park Church, a communion season is to be held, at which Revs. Pickett and Salter are to officiate. Rev. Mr. Porter is to preach at the Presbyterian Church in Evans in the morning. In the afternoon a union service is to be held at the Baptist Church, to consider the need of revivals in the churches, especially to pray for them. Rev. Mr. Pickett in charge. In the evening a service of song, with several short addresses at the Baptist Church, to commence at 7 o'clock. The Baptists kindly offer their Church for these services.

MEMBERS OF THE ASSOCIATION.

Boulder—Rev. A. J. Chittenden, Pastor; Mr. H. Chedsey, delegate. *Cheyenne*—Rev. C. M. Sanders, Pastor; Deacon J. S. Taylor, A. Underwood, C. Ryner, delegate, accompanied by Mrs. C. M. Sanders, Mrs. A. Underwood, and Mrs. J. S. Taylor. *Denver*—Rev. C. C. Salter, Pastor; Mrs. A. M. Morrison, Mrs. J. L. Peabody, Mrs. M. J. Telford, Miss A. C. Bell, Mrs. John Hanna, delegates. *Greeley*—Rev. A. K. Packard,

150 Pastor; Mrs. A. A. Merwin, Mrs. S. Keith, Dea., R. K. Smith, delegates. Longmont—Mr. and Mrs. G. Davis, Emma A. Hubbel, delegates.

Rev. R. D. Parker, of Manhattan, Kansas; Rev. Jeremiah Porter, Fort Russell, Cheyenne; Mrs. R. S. Todd, Mrs. A. E. Kellogg; Rev. W. F. Warren, Rev. J. W. Partridge, were invited to sit with the Association as honorary members.

Resolutions in memory of Rev. M. K. Holbrook :

Resolved, That we express our gratitude to the Great Head of the Church for the precious legacy of Brother Holbrook's life and ministry, bequeathed to this association. That we shall treasure his memory as that of the faithful student of the Divine Word, the brave champion and defender of the cross, the able pilot of the perplexed and the tempted, the devoted husband and father, the tireless pastor, the true friend and disciple whom Jesus loved, and who having finished his course, and kept the faith, was ready to be offered, and to receive the crown of fadeless life, that was laid up for him. That we tender our sympathy to his bereaved family, and to the church by whose loving loyalty and tender friendship his ministry was so richly comforted. That the sketch of our brother's last Sabbath, as given in the appreciative memorial read by Rev. C. M. Sanders, be requested for publication, together with these resolutions, in the yearly report of the Association.

Resolved, That, in view of the distractions and temptations peculiar to this driving age and to our Western life, that this Association emphasize the importance of the Family Altar with the teachings and influences that emanate from it, as the most priceless legacy of our Christian homes—the safe-guard of our children and the strength of the Church; and that we urgently entreat the households connected with our churches and congregations, to rebuild the home altar where it has fallen into disuse, and to keep alive the hallowed flame of daily worship in the stronghold of Christian power.

NOTES FROM THE INTERIOR.

NOT A YOUNG WASHINGTON.

The *North-western Christian Advocate*, of Chicago, of course Methodist, professes to be greatly alarmed over what it is pleased to consider the progress of Ritualism in the Presbyterian Church. It cites a recent editorial in the following style—which writer probably considered gentlemanly and dignified:—"Since the leading light of a Chicago school of theology persists in robing himself, each Sunday,

the pulpit in a most unmanly gown of bombazine flowing to his shoe-buckles, with sleeves which caricature a schooner's flying jib, all slightly relieved by a dainty white pinafore under his chin; and since—" but I am disgusted and stop here.

The reference is easily understood. There are several persons outside the Methodist Church who have heretofore considered Dr. Edwards, the editor of the *Advocate*, a gentleman, and a man who could no more "tell a lie" than could the youthful hero of the little hatchet. Such persons will be compelled to change their opinions unless Dr. Edwards can prove he was off on a vacation when that unfortunate editorial was written. If he was, he should return before his reputation for good manners and truth-telling is ruined by an incompetent substitute.

A NEW WAY OF PUTTING IT.

The *New Covenant*, which is Universalist, gets off the following statement, which for originality and profundity is unequalled. It goes, you see, to the very bottom of things:—"Deeper than all the debris of doubt and denial, [the "d" box must have given out here,] underlying the cinders, and scoræ, and drift of scepticism, imbedded in the soil of human nature, indigenous and ineradicable in the human soul, reposes the consciousness of immortality." I should like to see a man undertake to answer *that*. The same paper has also discovered that Paul was persecuted for preaching Universalism! Just as if the devil ever did allow, or ever would allow, his servants to do any thing half as foolish as that. Why should he?

A FAITHFUL MISSIONARY.

A recent item in the *Presbyterian* alluded to the work of Rev. A. M. Darley, a Home missionary in Southern Colorado, whose labors are largely among the Spanish-speaking and Roman Catholic people of that section. This induces me to say that Mr. Darley recently organized at La Jara a church composed of ten converts from Romanism. Of these, *five* were adults and *five* were girls, each of whom is called "Mary." The ruling elders are Juan de Jesus Gomez and Termin de Jesus Gomez—father and son. Both are faithful students of the Shorter Catechism. In this matter they are a long ways ahead of some elders farther north, who are occasionally allowed to go to the General Assembly. Eight years ago the senior elder paid about fifty dollars for a Bible really worth only one-twentieth of that sum. But it was a profita-

ble purchase for him. It contained "a pearl of great price." He has memorized a great deal of that Bible. This church is the result of Bible-reading and of the distribution of the tracts of our Board of Publication. And yet a great many Presbyterians, who don't really mean to be ignorant, wonder if the missionary work of that Board does any good and is really worth supporting. There are now four Presbyterian churches in that section, all of them, besides the one at Del-Norte and a preaching station near that place, are supplied by Mr. Darley, who travels two hundred and fifty miles each month, and is absent from home each alternate week on a visit to three of his churches. On each of these visits he preaches four sermons—three in English and one in Spanish—besides giving catechetical instruction in English or Spanish. Mr. Darley's work for the last year may be briefly summarized. He bought one parsonage and one church organ; built a church in thirteen months; organized three churches; preached in two languages; made five hundred calls; secured \$2,000 in money and ten acres of ground for church purposes; formed a Catechism class of seventy-five persons; made his churches nearly self-supporting;

distributed a large number of Testaments and tracts; organized two Sabbath-schools and two prayer-meetings; travelled 1,420 miles on two trips to Presbytery, and gave one-fourth of his income to the Lord's work. Mr. Darley needs a fresh horse and equipments. I have declined to appeal to the readers of the *Presbyterian* in his behalf, telling him that I retired from that line of business about the time it became overdone and "played out." But the readers of the *Presbyterian* believe in the freedom of the will as well as in foreordination—and they know the way to the office of their favorite paper.

COLORADO.

BY REV. G. M. SPARGROVE.

Seated by a good fire in as good a hotel as can be found in an Eastern city, while the snow is drifting in the streets, we think that Central City has proved itself a decided success. At an elevation of more than eight thousand three hundred feet we do not need ice-water. The delicious liquid flows down from the regions of perpetual snow. And yet we reach this point by a narrow gauge railroad which climbs these rugged steeps through the wild gorges of the Rocky Moun-

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tains, making an ascent, in forty-one miles from Denver, of more than three thousand feet. It is said that one half of the people found in these towns have come to improve their health. The other half have come to make money. When you enter a car you hear about one-third of the passengers coughing. They flatter themselves that they are receiving benefit from inhaling the pure atmosphere from which the lofty peaks have extracted the moisture. It may be so; at least we would not disturb their indulgence of a happy hope.

The great gate-way to this Switzerland of America is through Omaha by way of the Union Pacific Railroad. Those who come West will find Mr. O. F. Davis and Mr. Howard Kennedy willing to communicate any information necessary. They are both polite and high-toned gentlemen, and though in itself a statement not essential, they are elders in the Presbyterian church of Omaha. This weighty company owns an immense quantity of lands, reaching out twenty miles on either hand and extending in length over one thousand miles. If I wanted to purchase land I would not select it at a point more than two hundred miles west of the Missouri river. There are opportunities of securing farms within easy reach of market and at prices not unreasonable. Of what use is western Nebraska? It is a good country through which to build a railroad; but the whole scene from the cars is uninviting. After leaving the North Platte there is no land for the farmer until you enter Colorado. Here the valleys are productive when brought under the stimulus of irrigation. Wheat and oats grow and produce abundantly. Vegetables of marvelous size have been gathered. Pumpkins three feet high when standing on their base, cabbages weighing sixteen pounds, are a subject of congratulation. But I have not seen them. I have seen, however, what to Eastern farmers would seem quite as strange. On the twenty-fourth day of October shocks of wheat are standing in the fields. Barns are unnecessary. There is no rain. The separator is located in the middle of the field. The sheaves are hauled to the machine and threshed.

But Colorado—the land of the Red Rock—is rich in its mines of the precious metals. Central City is the center of the gold district. Here are the largest stamping and

smelting works in the country. Here immense capital is used in mining and reducing the royal ore. Here splendid fortunes are won. Here great fortunes have been sunk. The revolving wheel hoists some to princely affluence. It hurls many down. Such are the risks incurred by those who seek earthly treasures.

Sitting in a car at Cheyenne, waiting its departure for Denver, I overheard a precious bit of advice. The wind was howling through the streets of that wicked town, driving the sand against the window-panes and rocking the train from side to side as I never saw so well done as at Cheyenne. In the seat before me sat a great brawny negro, while at his side stood a young, bright looking fellow of the same color. The latter was bare-headed and attired in a white apron. He may have been a waiter who had run from the dining-room to see his friend off. The big one was weeping. The little one was talking in a very earnest tone. The substance of his speech was this: "John, now you go down there and do your best. You can make up what you have lost. Do you hear me? John, now don't do anything mean. Don't do anything bad. Don't do as you talked of doing. Do you hear me? If you find you can't get along, just come back here. Do you hear? But mind what I tell you. Be a man. Do as a Christian ought to. Do you hear, John? Mind your promises. Don't go back on your religion. Do you hear? Don't once think of doing what you threatened, and what you said to me last night. Don't do anything to make your father and mother ashamed. Do you hear me? Good by, John." And as the giant frame of the stranger shook with emotion, I saw that his handkerchief was freely used. He may have been an adventurer in some mining gulch. He may have been a barber in some of these mining cities. But one thing was certain. He had lost all his possessions. And the sermon to that ebon bankrupt was one that might be heeded by some who have paler skin than his.

There is religion in these "regions beyond." Colorado possesses a noble band of men who preach the pure gospel. I am assured that there is less of new theology at the base of the Rocky Mountains than in the East or on the prairies of the Mississippi Valley. Rev. R. L. Stewart, who is eminently capable of knowing, asserts that the

ministry in the bounds of the Synod of Colorado bears more of the impress left by the teaching of the departed Hodge, than any other body of men. These soldiers of the cross are men of truth, earnestness, energy, and efficiency. May God continue to bless them in the future as he has done in the past, and is doing now. There is no investment which our Church can make that promises surer and more speedy returns than the money given for the extension of Christ's Kingdom over this marvelous land.

NEED OF THE GOSPEL ON THE BORDER.

ROSITA, Col., Nov. 14, 1878.

"Here goes one of the goats," exclaimed a poor fellow as he rushed out of the audience in the open air, while I was preaching upon the judgment. "Give that man a quarter for me when the collection is lifted," said he to another just as he disappeared through the door of a saloon. A few days after there was a quarrel in this same saloon. Two desperate men drew revolvers. All fled in alarm like so many cowards. Several shots were fired at each other over the gambling table. Pierced to the heart, one man fell dead. The other fell wounded in the head, and may yet die. Such is an event that happened at Silver Cliff in this county a few days ago. That young man that fell dead was taught to drink and gamble by his own father. His mother is a member of the Presbyterian Church. What awful responsibility in the training of children!

Silver Cliff is now a town of one thousand people. Three months ago there was not a house. One hundred houses were built in sixty days. Could lumber have been secured as many more would have been built in the same time. The prospectors who first found silver sold one mine for twenty-six thousand dollars. When the parties who bought sold the same for one hundred thousand dollars, having made the purchase money in the mine. And so the excitement spread. How ready are people to jump at chances to make a fortune! Well, one thing is certain, there is plenty of money in such a camp. How many come in and arrange for a share. Here are saloons, gambling-houses, dance-houses, and houses without a name. All are crowded.

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But right here in this new mining camp, springing into existence in a day, are Christian people. One man came on from Minneapolis. He came for health. He wrote his friends he wouldn't return for all the State. He is a Russian; his name is Kokowsky. What names those Russians have! Meeting him upon the way, he said, "My wife is a member of your church." He was the first man to hand me five dollars for a church building. "Now," said he, "that is more for me than one hundred would be for some of these men. You see, therefore, that he gave till he felt it. His wife is now here and says she is rejoiced to find her husband in the enjoyment of health he hasn't enjoyed for years. She told me last week that the rough crowd on the street will part to let her go by. She says that as a compliment to the camp.

Have now preached four times in the open air in this camp. Last Sabbath there was about a foot of snow on the ground. Notwithstanding, my audience was made up of about one hundred hearers. Held my horse in one hand and used the other in preaching. Two drunken men came up and wanted my horse, but I went right on preaching and they went away muttering. Many men gathered round at the close, thanking me for the service, and saying, "Come again." What a blessing that the Home Board has men upon the ground to meet the want of just such towns. But it takes money to do the work. But how can money be better spent? As I was passing out of town, one man called after me. I went back and he handed me one dollar. "What's your name, sir?" said I. "No matter," said he. "I am grandson of Paul Jones."

Have now received four dollars for preaching at Silver Cliff—one dollar from the grandson of Paul Jones, two dollars from a poor drunken man, and one dollar from a man who said he didn't believe in preaching, all a voluntary gift. Next time I propose to tell these circumstances, and then have the hat passed, and by the grace of God they will fill it.

As I was on the way home from Presbytery, I stopped over night at one of the hotels at Colorado Springs. Some ladies there from Harrisburg were watching who came in. Finding that I was a minister, one of

them introduced herself to me, saying, "My minister often says to me I ought to have been a minister's wife instead of a lawyer's." Said I, "You're right from my old stamping-ground. I know your minister and many people in your city." "Well, indeed," said she; "I am so glad to see one of our Home Missionaries." "Well, now, my dear lady," said I, "if you desire to become more interested in Home Mission work come right up to Custer County and I will show it to you in all its glory." I do hope that lady went back desiring to do more for Home Missions than she ever did before. Could parties East—Christians, I mean—living in comfort and splendor, know the sorrows and tears that fall in planting the gospel in these fields, they would give more of their abundance to help.

Oh, what dark clouds gather over! Only last Sabbath the Lord made me weep while reading His Word. I couldn't help it. Not able to finish the chapter begun, I tried to pray while a flood of waters bursted from the fountain opened. And then I went right on and preached in tears. Oh, that there may be a joyful reaping, only for the glory of the Master.

W. P. TEITSWORTH.

WESTERN CLIFF-DWELLERS.

Of late, blown over the plains, come stories of strange newly discovered cities of the far south-west; picturesque piles of masonry, of an age unknown to tradition. These ruins mark an era among antiquarians. The mysterious mound-builders fade into comparative insignificance before the grand and more ancient cliff-dwellers, whose castles lift their towers within the bounds of Arizona and crown the terraced slopes of the Rio Mancos and the Hovenweep.

A ruin, accidentally discovered by A. D. Wilson, of the Hayden Survey, several years ago, while he was pursuing his labors as chief of the topographical corps in Southern Colorado, is described to me by Mr. Wilson as a stone building, about the size of the Patent-Office. It stood upon the bank of the Animas, in the San Juan country, and contained perhaps five hundred rooms. The roof and por-

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tions of the walls had fallen, but the part standing indicated a height of four stories. A number of the rooms were fairly preserved, had small loop-hole windows, but no outer doors. The building had doubtless been entered originally by means of ladders resting on niches, and drawn up after the occupants. The floors were of cedar, each log as large around as a man's head, the spaces filled neatly by smaller poles and twigs, covered by a carpet of cedar-bark. The ends of the timber were bruised and frayed, as if severed by a dull instrument; in the vicinity were stone hatchets, and saws made of sand-stone slivers about two feet long, worn to a smooth edge. A few hundred yards from the mammoth building was a second large house in ruins, and between the two strongholds rows of small dwellings, built of cobble-stones laid in *adobe*, and arranged along streets, after the style of the village of to-day. The smaller houses were in a more advanced state of ruin, on account of the round stones being more readily disintegrated by the elements than the heavy masonry. The streets and houses of this deserted town are overgrown by juniper and pinon—the latter a dwarf wide-spreading pine which bears beneath the scales of its cones delicious and nutritious nuts. From the size of the dead as well as the living trees, and from their position on the heaps of crumbling stone, Mr. Wilson concludes that a great period of time has elapsed since the buildings fell. How many hundred years they stood after desertion before yielding to the in-roads of time cannot be certainly known.

The presence of sound wood in the houses does not set aside their antiquity. In the dry, pure air of Southern Colorado, wood fairly protected will last for centuries. In Asia cedar-wood has been kept for a thousand years, and in Egypt cedar is known to have been in perfect preservation two thousand years after it left the forest. The cedars throughout the territories of the southwest do not rot, even in the groves. They

die, and stand erect, solid and sapless. The winds and whirling sands carve the dead trees into forms of fantastic beauty, drill holes through the trunks, and play at hide-and-go-seek in the perforated limbs until, after ages of resistance, they literally blow away in atoms of fine, clean dust. On the Rio San Juan, about twenty-five miles distant from the Animas, Mr. Wilson discovered the following evening a similar pile, looming solemnly in the twilight near their camping place. The scene as described was weird in the extreme. As the moon arose, the shadows of the phantom buildings were thrown darkly across the silvery plain. The blaze of camp-fires, the tiny tents, the negro cook, the men in buckskin hunting garb, and the picketed mules made a strange picture of the summer's night, with background of moonlit desert and crumbling ruins, on whose ramparts toward dead, gaunt cedars, lifting their bleached skeletons like sheeted ghosts within the silent watchword of the murky past.—*Scribner.*

THE GOLD MINES OF COLORADO.

BY REV. G. M. SPARGROVE.

Where are they?

I will tell you how I found them. I first went to the house of Dr. Jackson of Denver. Here I saw the large and valuable collection which that wonderful Synodical Missionary has made. From him as much knowledge, both of the religious condition of his vast territory and the amazing resources of the West, can be obtained as from any man in the world. Then, from Rev. Robert L. Stewart of Golden, pastor of the Presbyterian church in that city and an enthusiastic admirer of the works of God, I received important hints. Next I went to the centre of the Gold Regions. It is perhaps five hours' ride from Golden on the Narrow Gauge Branch of the Colorado Railroad to Central City. Here I soon found Rev. J. W. Johnson, the Presbyterian minister, who gave me a most cordial welcome and spent a whole day in acting as guide and interpreter. He is a whole hearted and earnest laborer in the vineyard of Christ, an eloquent preacher, and withal a student of

Nature and Art who can give you as much information, in clear and forcible language, as any teacher I have ever seen. He took me to the mines.

What of the mines?

Well, we start from the *Teller House* down the course of a gulch and we are soon in the midst of the mines. You see that line of apparent ditch reaching away across the mountain, looking almost like the rifle pits we used to see in war times? Yes. That marks the vein of precious metal. Here is where the earliest miners dug out the ore until they reached a depth requiring machinery to operate. The vein is in some places a foot or two thick, in other places only a few inches. It is like a vein of coal, only that while the coal lies in a horizontal direction, the vein of gold extends perpendicularly away down into the bowels of the earth. On both sides the solid granite forms the wall rock. When the granite cracked open, as you have seen the metal of a stove crack when suddenly cooled, the fiery mass of molten metal poured out into the fissure, just as you have seen the melted coal flow out through the crack in your stove. Here you can stand with one foot on each side of this fissure, and looking straight before you, the eye perceives the vein extending as far as you can see. If you take a few steps to the right or to the left, you will see another vein precisely like this. The veins run parallel. They appear like numerous streaks drawn across these gulches and up these towering peaks. Let us go down this steep hill side and enter one of the tunnels which pierce the mountain side. The first one in our way is the celebrated Bobtail Tunnel. We enter its mouth. We look in. It is very dark. It looks just like the entrance to a coal mine in the vicinity of Pittsburgh. A railway enters here. Cars filled with the precious metal are drawn out by mules. Does the tunnel follow the course of the vein? No. It is run at right angles with the veins. Let us light our candles and go in. A few yards from the entrance we intersect a vein. The metal has been worked out on the right, on the left, and above. We go on. We soon cross another vein, and another and another. We pursue our course straight on for nearly half a mile. What is this we see? It is a steam engine, in the heart of the mountain, sending up smoke and steam through a shaft which opens at the mountain top. Look upwards. It is six hundred feet to the surface. Look down-

wards. It is three hundred feet down to those lights where miners are digging ore. And this engine is hoisting the ore with which these cars are loaded. Let us go out again where the ore is dumped and look at it in the sunlight. They are among the most beautiful and valuable produced in the whole region. Here is the Peacock ore, so called from the variety and brilliancy of its colors. But I almost forgot to ask why this mine is named Bobtail. Well, in 1859, when this mine was discovered, the first load of ore was dragged down the mountain side on a rude sled, to which was hitched an ox which had lost the larger portion of his tail. Hence the mine was named. But look! What are these men doing? They are assorting the ores into two heaps. This heap goes to the stamp mill. That goes to the concentration works. What is the necessity for this assortment?

First, let us visit a stamp mill. Here is one just below us. We enter. Heaps of ore are lying on the floor. A man is shoveling it into a hopper. The great iron hammers are playing like tilthammers in an iron forge. The rocks are fed by machinery, so as to come regularly under these, and thus they are reduced to powder. A stream of water is kept constantly flowing so as to carry the powdered rock away over a large floor covered with sheet copper. As this rivulet of thin mud courses over the copper sheet, the gold being heavier than the other ingredients of the rock falls to the bottom, forms an amalgam with a stream of quicksilver which underlies the current of water and is caught in the meshes of a piece of cloth stretched across the lower edge. The sand and other waste material being comparatively light are carried away over the surface of the cloth.

Now let us visit a concentration mill. What is the use of a concentration mill? Come with me a few yards to Collom's Concentration works, and I will show you. We are soon there, and the polite foreman, Mr. Locke, takes pains to explain its operations. First, this mill was constructed for the poorer class of ores. The mills were formerly all stamp mills. The richer ores are treated by that method still. The first heap you saw up at the mine yonder goes to the stamp mill. But the other heap contains too much rock to be successfully treated in that way. So it is brought here. The ore is thrown into that crusher. It is then made

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to pass under those ponderous wheels, just as flax seed is ground in an oil mill. Then the mass is carried over a series of screens, precisely as the ground wheat in a grist mill is made to pass through a bolting apparatus. Just as you get flour, shorts, middlings and bran, so we get several sizes of the crushed ore. Each of these sizes is again thrown into its own hopper, which feeds it into a kind of sieve. The sieve is agitated by a quick and violent motion called jigging. The precious metal sinks to the bottom, while the sand which sometimes constitutes nineteen-twentieths of the mass is thrown overboard. The underlying stratum, consisting of gold, silver, copper, lead and other metals is then taken down to the smelting works.

Shall we visit them too? Certainly. Down we go along the course of Clear Creek nearly a mile, and we reach the large and complete Boston and Colorado Smelting Works. We hasten to the office and find the genial Mr. Wolcott, acting superintendent, who greets us pleasantly and gives us a pass through the works. We are allowed to go where we choose and to ask the men any questions. Here we find the ores which have come down from the concentration works put into a mill, which reduces them to the finest of powder. The different kinds of ore are then mixed in proportions requiring the highest scientific knowledge and skill, and the mixture is thrown into a furnace heated by wood exclusively to a heat that Nebuchadnezzar never dreamed of. The huge pile is shoveled in by six men in five minutes. The door is speedily shut. In five hours the whole mass is melted. Here one of the furnaces is just about to be opened. Stand back at a safe distance and watch the process of skimming. The molten liquid is to be skimmed as milk is skimmed. But here the cream is the refuse. See, the door is opened. A muscular workman seizes a broad hoe with a handle twenty feet long, and he slowly but surely draws off the scum which flows out into basins of sand prepared to retain it. This is the slag. After the furnace has been filled and skimmed a half-dozen times, enough of gold has accumulated in the bottom to warrant its being drawn off. Another door on the other side is now opened, and the molten gold is seen flowing into a mould made in sand. Is it pure gold? No. It is combined with copper in a mass which when cool has a peculiar dark appearance. This is called copper matte.

Shall we be permitted to see the process of separating the gold from this matte? Professor Pearce, who kindly shows us through the department where the silver is leached and moulded into bricks, very politely says *no*. The mode of reducing gold is one invented by himself. It is used nowhere else in the world. No visitor can be admitted to his private laboratory.

We say good by, sincerely thanking him for the kindness of himself and of all the men we have met in these works. We turn back to the hotel, and eat a hearty dinner. We then stroll leisurely up along the tortuous path on the mountain side. In the course of an hour we reach the summit of Bellevue, nine thousand feet above the sea. Here we leisurely view the peaks of the Indian Chief, the Squaw, the Papoose, the Holy Cross, and other celebrities. Then down to Idaho Spring and bathe in its warm waters.

To Colorado in the Union.

It dawns on the canvas, as seen from afar
In glorified Dreamland, the Thirty-eighth star—
A marvel of beauty, a triumph of Art,
As Nature had sought to learn Heaven by heart.
How true to the grandeur of mountain and wild
Oh fair Colorado, the Century's Child!
How, gazing, we list to the dash of the streams,
O land of our wonder, and land of our dreams!
How truly we feel (giving Fancy the rein)
The chill of the gorges, the heat of the plain,
The breath of the blossom the zephyr has swayed,
The chorus of waters in merry cascade!
O mighty upheaval from valleys untrod,
Snow-crowned as in surplice for service of God!
What might not be seen from such summit sublime,
Above all the rage of the tempests of Time!
What might not be learned in the depth of such hold—
What treasures of knowledge and treasures of gold,
Where lore of the ages is waiting, perchance,
In rock-script that fastens the scientist's glance!
There's wrath in the cloud-land, but brightly above
The sunlight streams through, as the light of that
Love
That gilds this inscription on Edens untrod:
The nearer to Nature, the nearer to God!
And this is her semblance in solitudes wild,
Our bright Colorado, the Century's Child;
And thus we present to the Old world afar,
Columbia's fairest, her Thirty-eighth Star.

Chicago Tribune.

SATURDAY, OCTOBER 13, 1877

COSMOPOLITAN EXPERIENCES

Silver Threads Among the Mines--A
ture--The Eureka Nightingale H
Salus--Assays Assayed --- Compa
Composed--Investments Investigat
Lodes Located and Surveys Certifie

[From Territorial Enterprise, Sept. 23.]

[BY ENOLA REVE.]

ANIMAS FORKS, San Juan, Septembe
1877.—In my last letter I find scant
tice has been done the external beau
and internal resources of this Roc
mountain mining camp, and try to m
amends. Picture to yourself a val
some 12,000 feet above the tidal lev
surrounded on all sides by verdant mou
ains crowned with gray, rugged roc
towering from two to three thousand
higher to heaven; dark pines grow
along their sides to timber line, seal
every here and there with the track
mighty avalanches which have sw
down and through, scattering everyth
in their path like grass before the seyt
a hamlet perched upon a shelf in a h
side; a mill upon the sparkling riv
which rushes leaping down the deep gl
a soil covered with luxuriant, bright gre
cotton brush, spangled with innumeral
lovely flora, like polished gems upon
velvet cushion; and, above all, a clou
less vault of clearest, brightest, beau
fulest blue, and there you have, "in yo
mind's eye, Horatio," the little town
Animas Forks, the central silver star
the San Juan.

THE FEAST OF REASON.

Camp conversation is not absolute
wanting, only somewhat monotonous, b
ing limited to gray copper, sulphurets a
argentiferous mineralogy in gener
with, at rare intervals, an observation
the road or weather, by way of variatio
The camp library is uncatalogued, a
consists of half a dilapidated dime nov
about "Bill" somebody "amongst the
dians," and a posthumous history, co
plete, of the late W. Hickman, one
the execrable Mormon devils of the Mou
ain Meadows massacre.

whether we had not narrowly escaped becoming great.

THE UNCOMPAGNE RANGE, which prongs off from the main divide to the southwest, much as the Sangre de Cristo branches to the south-east, is rugged and grand beyond description. I shall never forget the ride up Henson creek, over a toll road that was planned and built by three Yale graduates, along a route that seemed at every foot of the way to have been obstructed and blockaded by the Almighty, so steep and apparently inaccessible were the steep granite walls, and the fields of great boulders piled in grand and inextricable confusion across the route. But the impression there produced sank into insignificance in the contemplation of the view from the summit of Engineer mountain. One must go to Silverton to see mountains. Standing there on the great ridge of the San Juan, with a world of mountains around us, lifting their spectral forms into cloudland, with thousands of acres of snow glistening beneath us in the sunlight, with five rivers born of the snow, their sources at our feet, and their courses winding in and out among granite walls to the valleys of Colorado and the plains of Utah, then uniting their waters in one grander stream and stretching away under the cloudless skies and among the orange groves of California to the Pacific, we were lost in contemplation of the vastness, the grandeur, and the oppressive solitude of the scene, and a feeling of awe came over us as we seemed above the world, above the sphere of human effort—intruders upon the sacred precincts of Almighty God.

HOW STRANGELY OUT OF PLACE that stage and horses seemed, and how like desecration that giddy trail, zig-zagging up the mountain, until, in its serpentine course it had crossed the line of vision eleven times in reaching the summit. And then suddenly remembering the boy on the box, who had held a steady hand and kept an iron nerve as he guided that team along the brink of chasms within an inch of eternity to a point twelve thousand feet

ABOVE THE SOUNDING SEA, the whole party gave a hearty cheer for
and his dauntless courage and



1907

ALEX. M. DARLEY.

18th and Last

Annual Report OF LA HERMANDAD, The Story

Of 28 Years of Home & Foreign
MISSIONS IN COLORADO,

AND 

OUR MISSION TO THE PHILIPPINES.

Feb'y 1907, 1126 Topaz Place, Pueblo, Colo.

DEAR FRIEND:—

LA HERMANDAD dies under this date, after 18 years of life—the oldest Spanish paper in Colorado and, we believe, the missionary paper of widest diffusion of all the Spanish press of the world.

This last year has been its best financial one during the last five, if not longer. It has been honored also with more appreciation and influence than ever before, the Colonies in particular having been especially commendatory of it.

Further, we issued three special numbers and one of them with 500 extra copies on finer paper, prominently in English on FAITH, on PURITY and HUMANITY and on the LORD'S RETURN, also this ONE!

We only stop publication because of mere physical inability to carry it on and do other Gospel work. When our children were with us we had their swift fingers that had also helped us issue EL ANCIANO the first Spanish religious paper in Colorado and EL DOMINGO, the first Spanish S. S. Lesson Leaf if not Span S. S. paper in the world, at Trinidad in the early '80s and in Pueblo THE INDIVIDUAL, our English paper of the years '96 to '98, as well as LA HERMANDAD from '89 to 1904; but now they are scattered over half the world's circumference and the state of matrimony, and the injury to the health of Mrs. Darley who for several years has done the better part of the typesetting forbids us to continue LA HERMANDAD.

THE THREE OF US.



Tres Misioneros

ANITA, LA MADRE,
ALEJANDRO, EL PADRE, DE
CARLOS, EL CABALLO, FAMILIA!

La Hermandad.

Febrero 1907.

ASDACTOR

ALEJ. M. DARLEY

EDITOR

ANITA OOW DE DARLEY

UN MENSUAL.

10 de Suscripción Anr adelantado\$0.50

Cada Ejemplar05

Todos los Comunicados a LA HERMANDAD de-
entraer el nombre de los escritores, y ellos
nos harán un gran favor si los escribiesen sólo
en un lado del papel & hiciesen los párafos tan
frecuentes como lo sea posible.

En enviar escritos ó dinero diríjanse a LA HER-

MANDAD.

1128 Crystal Place, cerca de la Esqui-
na de las Avenidas Northern y Lake,

Pueblo.—Colorado.—E. U.

Entered as second class matter in the Post Of-
fice at Pueblo.

WHO WILL DO IT?

I desire that all my travelling
and camping outfit should go to
some other missionary. I have in
mind a Mexican colaborer, faith-
ful, pious and energetic, my best
successor among those in Colora-
do to whom I desire to transfer it.

I cannot make all the donation
myself! It is composed of 1 horse,
1 buckboard and the vehicle pic-
tured on this page, 1 pole for use
of two horses, 1 double harness, 2
single harnesses, 1 fine saddle and
bridle &c, 1 travelling box for
camping, books and clothes, 1 sad-
dle sack, 1 special grain sack, camp
utensils, fur coat, cap and
gloves, 2 buggy robes—1 of fur, 1
of linen, 1 covered top for buck-
board, "palmetto tent" &c,—whose
original value was from \$250 to
\$300.

If any individual, church or so-
ciety can find me \$100. this will
be given to said missionary or to
any others indicated by the donors.

"Del Norte Presbyter"—the first re-
ligious paper of the valley, if not of
state.

7. Organized Piedra Union S. S.
under patronage of the Presbyterian
Church: Henry Larick, Supt.; Phy-
tama Heilman, Asst. Supt.; J. B. Heil-
man, Sec'y. and Treas.; Mrs. McAllvergh,
Librarian. Slept in school house eating
at Heilman's. (So far as I know, this
was first country S. S. of the Valley.)

May 21. Got letter from Bro. George
speaking of his evangelistic labors [in
Galveston and Houston, Texas.] He
wants to come to Colorado.

22. Wrote him asking him to come to
be Missionary for the Board of Publica-
tion. Wrote Rob't. Irwin, Supt. of
S. W. about appointing George. To
Hon. Sidney Clark for "pass" for George.
[This failed]

June 13. Mr. Larson and I hitched
our respective horses to Capt. Burrows'
"mountain wagon" which arrived last
evening, and started for Lake City. He
to see about his mines and I to "pros-
pect for Presbyterians, organize a
church, etc. Camped out at night just
above Wagon Wheel Gap, my first camp-
ing out in Colorado.

15. Started a petition for Church or-
ganization [in Lake City]. Got seven
signatures.

17 Fixed up lamps in Brockett's
Hall.

18 Organized the First Presbyterian
Church of Lake City with 15 members.
Baptized an infant and an adult [Mr.
Patrick, son-in-law of Rev. Dr. Bliss of
Denver]. First Sacrament ever admin-
istered in the city. Ordained 3 elders
[Sweetzer, McConnell and Patrick] and
3 deacons [one of whom was the Hon.
Allan T. Gunnell deceased this week in
Colorado Springs.] Preached twice, at-
tended S. S. (The Rev. Mr. Moffit, M. E.
preacher was already on ground when I
arrived.)

19. Getting subscriptions to Church
building. Visited all Lake City.

20. Still getting sub'ns. Held first
prayer meeting in Lake City. 7 present.
Held meeting of Board of Trustees.

22. Started home, was delayed two
and one half hours by timber fire on
Spruce Mt. Camped out. On the 23rd
I drove 60 miles home, catching 3 trout
at "Wagon Wheel."

July 4. First S. S. picnic at Del
Norte.

16. Preached twice in Brockett's
Hall, Lake City, administered the Sac-
raments. Received 4 into the Church.

18. Collected money for church erec-
tion, i. e. to send to Bro. George (then at
Nebraska City) to enable him to come
out and build the Lake City Church
["at \$50 a month and board"].

Oct. 24. Buried Ben House, the "Faro
Dealer," an interesting funeral, recorded
in my "Faro Dealer's Funeral. (This
has been published five times, besides
the incomplete account of it in my
brother George's "Pioneering in the
San Juan."

Nov. 11. At Lake City again. Since
my October visit the Church has pro-
gressed and is now ready for dedication.
Have resolved not to dedicate in debt.
Held a powerful prayer meeting tonight
with success in raising funds. Have
\$2,32 to raise.

Sunday, 19 Having met the debt by
Nov. 15, on this date the record is:— Bro
George preached, the first time I have
heard him. I am much pleased. Rec'd
several, George among the number, into
the church, Geo. was elected an elder
after the dedication service, in which
the Board of Trustees, Deacon Gunnell,
Rev. Mr. Moffit, Bro. George and I par-
ticipated. Ordained Bro. George to the
Eldership at the evening service.

NOTE.

For lack of space, I am compelled to
omit notes on opening of Mexican work
in May, 1877 and the organization of
Alamosa and other churches of Conejos
Co. in 1878, etc.

El desierto de Sahara es el más
grande en el mundo.

Suiza es el país más montañoso
del mundo.

